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A

NATIONAL BIOGRAPHY FOR INDIA.

Containing biographical sketches with portraits of all Indian great men and women who flourished in the Nineteenth and Twentieth Centuries with an introduction.

"I count him a great man who inhabits a higher sphere of thought, into which other men rise with labour and difficulty; he has but to open his eyes to see things in a true light, and in large relations; whilst they must make painful corrections, and keep a vigilant eye on many sources of error. * * He is great who is what he is from nature, and who never reminds us of others".

—Emerson.

JYOTIS CHANDRA DAS GUPTA.

1911.

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Preface.

This work, **A National Biography for India** may be taken to be one of the products of beneficent British Rule which has been so strikingly instrumental in diffusing Western learning and thought. It is not possible to undertake such a publication in any other language than English, inasmuch as it will be read in every nook and corner of this vast country inhabited by men of many races speaking a variety of tongues. It will be found to contain a history of British Rule in India as well as the lives of all those illustrious Indians who have played important parts in it, and whose lives and examples will serve as beacon-lights for guiding our lives in a noble way. The work that I have ventured to publish will surely demonstrate the fact that India is not poor in producing talented men. The lives I have dealt with are such that any nation on the surface of the globe may be proud of them; and the accounts of these useful lives will teach us many good lessons for making our own lives sublime as well as for enabling us to attain honourable and exalted positions in life.

As to the scope of my work, I should like to state here that I have dealt with the lives of all the great men and women of India who flourished in the Nineteenth Century. I have thought it necessary to include also the lives of all great persons who have flourished in or adorned the first decade of this century so as to make it a complete biographical repository of the two centuries. From what I have been able to ascertain, the lives will number about three hundred, but if I come across more names I shall be glad to deal with them. I propose at present to issue twenty monthly volumes dealing with these 300 lives but the complete work is bound to be more

voluminous later on. The book is not a Dictionary and the names have not been arranged in alphabetical order, nor is the arrangement according to the quantity of greatness, even if it were possible to do so, but the lives will be issued as the fullest details regarding them come to hand. The work is not made up merely of brief sketches of lives as may be found in some existing works, but it contains elaborate and descriptive accounts of great men with copious extracts from their writings and speeches for the vivid illustration of certain features of their greatness. As to the portraits, I have endeavoured to illustrate the physical features of all the great men by the best half-tone blocks taken when they were alive.

Now a question may arise by what test have I selected great men among so many millions in this vast country ? To this I do not find a more appropriate answer than this that I call only those great who are known to be public benefactors and who have directed their energies and resources to the welfare of the country in which they were born. In order to illustrate my position, I quote the words of a very distinguished man of modern India, who has said : "I wish I would live long and I would be born in this way time after time to devote life to the services of my motherland. It is my earnest desire, notwithstanding my disqualifications, that God may so ordain that I may be born in this land, in this land of the *Rishis*, in this land of the *Vedas*." Every one calls them great, every where they are admired for their greatness and they are considered to be the glories of the Indian Nation. They are the pride of our Indian race—the race which is so ancient and which in different ages has performed many marvellous acts of greatness in the stage of the world. I have carefully avoided dwelling on the dark sides of the lives as we cannot derive any benefit from studying the drawbacks or errors of our heroes for every mortal is apt

to err. We all know that even the shining moon which is so bright and so glorious contains black spots ; then how is it possible that men however exalted they may be should be without blemishes ?

I hope my work will serve as a light to guide us in the way of progress. With this hope the book has been written and this as I understand is the justification for a National Biography in India. But how far I have succeeded in performing this great task, it is only for the generous public to judge. Any friendly suggestions or corrections from whatever quarter will be thankfully attended to.

Dacca,	}	JYOTIS CHANDRA DAS GUPTA.
The 1st. January, 1911.		

CONTENTS.

	Page.
Badraddin Tyabji	1—19
Manomohan Ghose	20—27
Maharaja Luchmessur Singh ...	28—33
Romesh Chandra Dutt	34—63
Sir Tanjore Madhava Row	64—80
Nawab Abdool Luteef	81—101
Sir Bhalchandra Krishna	102—109
Surendra Nath Banerjea	110—112



Justice Badruddin Tyabji.

BADRUDDIN TYABJI.

"By the death of Mr. Badruddin Tyabji the country had lost a wise, patriotic, and distinguished leader, who had endeavoured by all means at his command to bring about a closer union among the different communities of India and to promote the welfare and progress of the Nation. He was always keen in his endeavours to safeguard and promote the interests of all communities in India."

—Ramesh Chandra Dutt.

Family History. The name of Mr. Badruddin Tyabji stands in the forefront of the patriotic sons of India who flourished in the Nineteenth Century, particularly for his erudition, sound legal acumen, staunch patriotism and broad social views. He was born in a wealthy Arab family on the 8th. of October 1844, the year which gave birth to many other illustrious men in India. His father, who was called Bhai Miyan Sahib Tyabji, was not only a merchant of extensive trade, residing in Old Mody Street in Bombay, but an enlightened and respected Mahomedan gentleman in the city. Badruddin was the youngest son of his parents, his elder brothers being Shujauddin and Camruddin. The eldest took up the business of his father. Their father was a man of shrewd common sense, and was of opinion that the best he could do for his sons was to give them the best education that was possible. He was not quite satisfied with the education they could receive in India alone ; so he sent his two sons to England. Camruddin, after receiving

his legal training in England, was enrolled as Solicitor of the Bombay High Court. He was the first Mahomedan Solicitor in India, and acquired eminence in that line.

Early life. In his boyhood, Tyabji studied Urdu and Persian at Dada Makhra's Madrassa and subsequently joined the Elphinstone Institution for receiving training in the English Language. But after a few year's study in that Institution, he had to be sent to France, when he was a boy of fifteen only for the treatment of his diseases of the eye. On being cured, he took his admission into the Newbury High Park College in London at sixteen. He Matriculated at the London University, but his ill-health prevented him from receiving higher education and obliged him to return to India. Next he decided to take up that honorable profession,—the legal profession, which paved the way to his distinction; and proceeded to England in 1865 for qualifying himself for the Bar. Tyabji became a law student at the Middle Temple and was called to the Bar in April 1867 along with Womesh Chandra Banerjea and Pherojeshah Merwanjee Mehta, who are well-known in this country as Mr. W. C. Banerjea and Sir P. M. Mehta. As a student, Tyabji distinguished himself at College for his intelligence and talent.

Success at the Bar. In November 1867, Mr. Tyabji joined the Bar at the High Court in Bombay, and was the first Mahomedan Counsel in India. He joined the Bombay Bar at a time when there was a galaxy of talent in it. But he had not to wait long for briefs. His elder brother being then a leading Solicitor of the High Court, it enabled him to make a good start in the profession. Mr. Tyabji possessed all the qualifications required for a successful career at the Bar,—ability, industry, and pluck. The other remarkable qualities which made him a successful lawyer within a few years' practice were a fluent delivery, a bold front and a clear head.

Seeing all such qualities combined in him, the then Advocate-General, Mr White, predicted a great future for him. On the acquittal of a criminal case, defended by Mr. Tyabji before Sir Michael Westropp then the Chief-Justice of Bombay High Court, the "Bombay Gazette" issued a very unfavorable notice against the Counsel (Mr. Tyabji). Next day when the Court assembled the Judge thus addressed Mr. Tyabji and the Reporter of the said newspaper :—"The paper represents you to have made 'a rigmarole and a nonsensical speech' in defence of your client. As these remarks are not only unfair but likely to do harm to a young barrister, I deem it my duty to observe that, in my opinion, there is not the slightest foundation for those remarks. I consider the case was most ably conducted by you, and that the acquittal of the prisoner was mainly due to the ability and skill with which you addressed the Jury."

Public Work. During the earlier years of his profession, he deeply busied himself in the pursuit of law. But when once he had established himself in the profession, he turned his attention to public question, in May 1879, and became a familiar figure on public platform, where he attracted audience by his marvellous fluency of speech. His maiden speech was against the abolition of import duties on Manchester Cotton goods ; and among his numerous speeches, those on the Indian Civil Service question delivered in 1883 in the Framjee Cowasjee Hall, on Lord Ripon's administration delivered in the Town Hall at Bombay in December 1884, and on the Native Jurisdiction Bill delivered also in 1883 in the Town Hall deserve special mention. An extract from his speech on Lord Ripon's administration, as referred to above, is quoted below :—"Amongst so many beneficent measures, any single one of which would suffice to render Lord Ripon's administration illustrious there was one which stood forth pre-eminent,

and which would render Lord Ripon's name immortal in the annals of this country. It was the scheme of Local Self-Government. It was, indeed, difficult to appreciate, at present, the full extent of the blessing which such a momentous scheme as that was calculated to confer upon India. Much would depend upon the manner in which it was adopted by the various local Governments and administrations. A great deal must necessarily depend upon the people themselves, and not a little upon the encouragement, support and countenance it might receive at the hands of local officials. But of this, at least he felt convinced, that it was a scheme which was eminently calculated to raise them in the scale of political education, to draw closer together the bonds between the official and the non-official classes, to bring into harmony the Europeans and the Natives, to attach the people of this country to their dear Sovereign." When the Local Self-Government bill was to be introduced into the Bombay Legislative Council in 1882, Sir James Fergusson, the then Governor, appointed Mr. Tyabji as a member of the Legislative Council, where he proved his competency in connection with the Municipal and Local Board Bills. It is said that the Governor complimented him by saying that he would have been listened to with great attention even in the British House of Commons.

Mr. Budruddin Tyabji was one of the founders of the Indian National Congress. He joined it and remained staunch to it to the last. He presided over the third session of the Congress, held in Madras in 1887, and was the first Mahomedan president of the Congress. The speech he delivered is still considered a masterly oration, but it is more popularly known for its fearlessness and independence. We give below some extracts from his famous speech :—Under the head 'A representative gathering,' he says : "From the proceedings of the two past Congresses, I think we are fairly entitled to

hope that the proceedings of this present Congress will not only be marked by those virtues, but by that moderation and by that sobriety of judgment which is the offspring of political wisdom and political experience. Gentlemen, all the friends and well-wishers of India, and all those who take an interest in watching over the progress and prosperity of our people, have every reason to rejoice at the increasing success of each succeeding Congress." Under the head of Congress and Mussalmans, he urged his fellow brethren to join this movement hand in hand with other people, as it has been started for the welfare of all the communities of India, and not for the benefit of a particular class. He thus spoke: "I must honestly confess to you that one great motive, which has induced me in the present state of my health to undertake the grave responsibilities of presiding over your deliberations, has been an earnest desire, on my part, to prove, as far as in my power lies, that I, at least, not merely in my individual capacity, but as representing the Anjuman-i-Islam of Bombay, do not consider that there is anything whatever in position or the relations of the different communities of India,—be they Hindus, Musulmans, Parsees, or Christians—which should induce the leaders of any one community to stand aloof from the others in their efforts to obtain those great general reforms, those great general rights which are for the common benefit of us all and which, I feel assured, have only to be earnestly and unanimously pressed upon Government to be granted to us. Gentlemen, it is undoubtedly true that each one of our great Indian communities has its own peculiar social, moral, educational, and even political difficulties to surmount—but so far as general political questions affecting the whole of India, such as those which alone are discussed by this Congress—are concerned, I, for one, am utterly at a loss to understand why Mussulmans should not work shoulder to shoulder with their fellow-country-

men, of other races and creeds, for the common benefit of all." Under the subject, 'A Congress of educated natives,' Mr. Tyabji elucidated with his usual flow of language, the aims and objects of the National Congress, which run thus : "Gentlemen, it has been urged as a slur upon our loyalty that this Congress is composed of what are called the educated natives of India. Now, if by this it is intended to be conveyed that we are merely a crowd of people with nothing but our education to commend us, if it is intended to be conveyed that the gentry, the nobility, and the aristocracy of the land have kept aloof from us, I can only meet that assertion by the most direct and the most absolute denial. To any person who made that assertion, I should feel inclined to say 'Come with me into this Hall and look around you, and tell me where you could wish to see a better representation of the aristocracy, not only of birth and of wealth, but of intellect, education, and position, than you see gathered within the walls of this Hall.' But, gentlemen, if no such insinuation is intended to be made, I should only say, that I am happy to think that this Congress does consist of the educated natives of India. Gentlemen, I, for one, am proud to be called not only educated but a "native" of this country. And, gentlemen, I should like to know where among all the millions of Her Majesty's subjects in India are to be found more truly loyal, nay, more devoted friends of the British Empire than among these educated natives. Gentlemen, to be a true and a sincere friend of the British Government, it is necessary that one should be in a position to appreciate the great blessings which that Government has conferred upon us, and I should like to know who is in a better position to appreciate these blessings—the ignorant peasants or the educated natives ? Who, for instance, will better appreciate the advantages of good roads, railways, telegraphs and post offices, schools, colleges and universities, hospitals, good laws

and impartial courts of justice ?—the educated natives or the ignorant peasants of this country ? Gentlemen, if there ever were to arise—which God forbid - any great struggle between Russia and Great Britain for supremacy in this country—who is more likely to judge better of the relative merits of the two empires ? Again I say, gentlemen, that in these matters it is the educated natives that are best qualified to judge, because it is we who know and are best able to appreciate—for instance,—the blessings of the right of public meeting, the liberty of action and of speech, and high education which we enjoy under Great Britain, whereas, probably, under Russia we should have nothing but a haughty and despotic Government whose chief glory would consist in vast military organisation, aggression upon our neighbours, and great military exploits.”

His place in the High Court bench. Mr. Badruddin Tyabji accepted a place on the High Court Bench at Bombay in 1895. It is said that he was offered such a high distinction on a former occasion, when he was compelled to decline the position owing to ill-health. As a Judge he was always regarded as able, conscientious and thorough, and there were few Indian Judges who deserved the honor more than Mr. Tyabji. Mr. Romesh Chandra Dutt remarked about his Judicial Career at a memorial meeting in London in such appropriate terms :—“With regard to Mr. Badruddin Tyabji’s work as a judge, he entirely agreed with the general view that he was an ornament to the Bombay bench, and that a more fearless, independent, upright, and able judge probably did not exist in India at the present moment. He had often heard of the way in which Mr. Badruddin Tyabji discharged his duties on the bench in Bombay, and also of the uniform kindness and courtesy he showed not only to the leaders, but to the most junior members of the bar appearing before him.” A distinguished lawyer, who was closely associated with his legal and public work, thus wrote

in his article on the life of **Mr. Tyabji** : "Strong as Counsel **Mr. Tyabji** was also strong as Judge. The general impression among the profession is that he was more of a practical than a scientific lawyer. His strong common sense and shrewdness, with the help of the principles of law which he had mastered in the course of his career at the Bar, enabled him to get at the truth in even the most complicated of cases. His ideal of a Judge was one who having furnished himself with the well-settled principles of law and equity and a knowledge of human affairs derived from experience, applies his good sense to the settlement of disputes between man and man. On an occasion we were talking about the impression which prevails in some quarters that the life of a Judge of the High Court was one of ease and dignity with long vacations, plenty of holidays, and "off-days" in the bargain. **Mr. Tyabji** was recounting to me the mental strain and the worry of a Judge's life. "Few people outside the Bench," he remarked, "can perhaps realise the pains we have to go through." "But surely, **Mr. Tyabji**, is it not true of the Judges as it is of the poets - there are pleasures in judicial pains which only Judges know ?" "Yes," he replied, "the work involves a good deal of human interest and then there is no doubt of the intellectual pleasure of it which is denied to the executive officer who always envies the Judges, but then look at the growing mass of law reports ? These law reports are becoming a cumbrous affair and I sometimes wish we could manage to get without them".

Mr. Tyabji as a social reformer. **Mr. Tyabji** was at first the Secretary and then the President of the Anjuman-i-Islam, an influential Mahomedan Association of Bombay. It is difficult to form an estimate, in a short space, as to the great services rendered by **Mr. Tyabji** as a social reformer, particularly to his co-religionists. The said friend of **Mr. Tyabji** gave in his article, alluded to above, an account of how

Badruddin Tyabji.

his attention was at first drawn to social matters :—

"It is just 22 years or so since at a private meeting which was held at the residence of Professor Wordsworth, to discuss some public questions, and at which were present among others the late Mr. Telang, Mr. Tyabji, Mr. A. O. Hume and Sir William Wedderburn and Mr. Malabari. The last-named gentleman, who had then attracted public attention all over the country by his memorable notes on "Infant Marriage and Enforced Widowhood," made a remark to the effect that men like Mr. Telang and Mr. Tyabji ought to set a bold example in social matters to their countrymen. Mr. Tyabji was heard to reply that example was best set by our doing things quietly and taking the people with us instead of increasing the difficulties of their situation by noise and bluster. A year or so after that I happened to ask him whether he was against agitation in matters of social reform. "Surely not," he said ; and here are words of his uttered then :—"As an every activity so in this matter of social reform, we want enthusiasm and enthusiastic men. The charge generally laid against such men is that they exaggerate. But without a certain amount of exaggeration I am afraid you cannot attract public attention to any growing evil."

Mr. Tyabji did his best for the amelioration of the condition of the women of his community and for the advancement of their education. He was not content to ask to follow the principles but he himself practically adopted them. His daughters were the first in the Bombay Presidency to receive their education in England. Thus it will be seen that Mr. Tyabji was not only a political leader but a keen advocate of educational advancement and social reform who had the courage to translate precept into practice. His labors for the cause of education were not confined only to the improvement of his community ; but while he was for some years a Syndic of the Bombay University

he took great interest in the affairs of general learning. The same gentleman tells a story in connection with his great work on social reform, which will be read with utmost interest :—

“A few years ago an incident happened, which shows what a strong head and soft heart Mr. Tyabji had and what a growing man he was in matters of social reform. A younger relation of his, brought up under his influences, with cultivated tastes and progressive ideas, broke through the purdah in the case of his own family. At that time Mr. Tyabji was at Matheran, spending one of his High Court vacations. The younger relation, who had taken the bold step without consulting Mr. Tyabji for whom he had the highest regard and great affection, thought, however, that he ought to apprise the latter of the fact. So he wrote and expected a sympathetic reply. But Mr. Tyabji's communique was one of surprise, if not anger, that his young relation had taken a rash step, calculated to arouse prejudice and throw back the cause [of reform in the community. But the young relation was equal to the occasion. He appealed to Mr. Tyabji's nobler instincts; asked him whether in doing what he had done, he had not followed the lines laid out by Mr. Tyabji himself for all those who had had the privilege of being brought within the sphere of his inspiring influence; and begged of him to say whether any progress was possible without some measure of self-sacrifice, some kind of conflict between the old and the new. The appeal had its effect. Mr. Tyabji wrote in reply warmly commending what he had at first seemed to ensure – and the public knows that ever since then there was not a single speech of his on social matters where he did not earnestly preach against the Purdah. And it was not mere preaching. There was earnest example behind it—of that let his home life, with all its elevating influences, bear testimony unto all of us who have heard and known what a home of light and love it has been.”

Mr. Tyabji was further of opinion that the Indians as a whole, both Hindus and Mahomedans, are paying greater attention to political problems than to social questions. His remarks on this point, are quoted below :—

“I am afraid that young India has fixed its attention too exclusively upon politics, and too little upon education and social reform. I am one of those who think that our improvement and progress lies not in our efforts simply in one direction, but in various directions, and that we ought to move side by side for the purpose of improving our social status and our educational status quite as much as our political status. It is no use labouring together for a representative Government of a very advanced type if the majority of our own countrymen are still steeped in ignorance, and experience shows that the majority of the Indian subjects have not appreciated the advantages of that higher education upon which, I think, the fate of our nation really rests.”

The annual Mahomedan Educational Conference of 1903 was held in Bombay under the presidency of Mr. Tyabji, when he delivered a vigorous and an impressive speech. He strongly advocated the weakening of the power of the Zenana system of the Mahomedans and as strongly urged the necessity for liberal education of Moslem women. But the most remarkable feature of the speech was that he declared his adhesion to the principles of the Indian National Congress in the following words :—

“Gentlemen, you are no doubt aware that, although the the Conference has been in existence for several years past, I have not hitherto been able to take an active part in its deliberations. No doubt, there have been many reasons for this, to which it is unnecessary to refer. But there is one in regard to which I must say a few words. You are no doubt aware that I have always been a supporter of the Indian National Congress. In my younger and freer days, when I was not trammelled with

the responsibilities imposed by my present office, and when I was, therefore, able to take a more active part in public life, and especially in the politics of the Empire, I deemed it my duty to support the Congress, and, as you may perhaps know, I had the honor of presiding at the Congress held in Madras some years ago. On that occasion I described my election as the highest honor that could be paid to any Indian gentleman by his fellow-subjects of the Empire. Being of that opinion at that time and being still of that opinion now, you will readily understand that it was not possible for me to take any part in connection with any institution which had or could be supposed to have the slightest trace of being hostile or antagonistic to the Congress." "Generally speaking political measures affect the whole of the Empire all the various communities inhabiting the Empire more or less equally and evenly. It is seldom that political questions arise which affect only one community. My guiding principle, therefore throughout my life has always been that in so far as general political questions are concerned, that is, questions which affect the Empire as a whole and all the communities together and not merely the Mussalman Community, then in such case Mussalmans and all the other communities in India ought all to work together hand in hand and not separately or hostilely towards each other." "What I have said, gentlemen, I think is enough to show that in my opinion so far from there being any cause for antagonism or hostility there is every reason why the two great national institutions the Congress and the Conference should work hand in hand together—the one having for its object chiefly the political advancement of the country and the other the intellectual advancement of the Mussalman Community. I can see no reason why these two institutions should not work in perfect peace and harmony and why the educated and enlightened and experienced and influential members of the Mussalman Community should

not take part in the deliberations of both the institutions so far as their circumstances and considerations permit. We can work hand in hand with all other communities of India in perfect harmony and co-operation so long as our own special interests are not threatened. If, however, our interests are threatened, then as I have already said before, it would be our duty to oppose all such prejudicial measures by every constitutional means in our power. Although in my opinion such opposition should be conducted from within the Congress itself or by distinct political institution—such as by this Conference ”

Once when speaking on the moderation of demands and speech, in which he had a firm belief, he remarked :—

“Our countrymen have not wholly realised the distinction between ‘licency’ and ‘liberty’ and have not wholly grasped the fact that ‘freedom’ has its responsibilities no less than its privileges.”

Last visit to England. In the early part of 1906, he went to London for the last time for the treatment of his eye-sight, which had begun again to give him serious trouble. Mr. Tyabji had not then retired from service but only took leave for the purpose. In a short time, he was cured of the disease, and acquired such strength and vigor that he undertook long Motor tours. In March of that year he was present at a meeting of the East Indian Association held at Caxton-hall, Westminster, London, on the occasion of the reading of Mr. Gokhale’s paper on “Self-Government for India,” where he spoke on the Indian situation advocating moderation and courtesy in politics. In referring to various other points of Indian problems, he spoke on the employment of Indians in these words :—

“As regards the employment of the people in Government service, I think it a perfectly legitimate aspiration on the part of the natives of India to be employed in larger and larger numbers in the higher degrees of the public service. Natives of India possess very high natural

qualifications for employment in many branches such as the judicial, the public works, the railways, the telegraphs—and I, for one, am unable to see why much larger numbers of the natives of the country should not be employed in these departments not only without prejudice, but with great advantage to the Empire.”

He also attended a dinner of the Aligarh College Association in London, in the month of July, and expressed his deep sympathy with the movement, and appealed to his brethren for active help for raising the status of the Anglo-Oriental College at Aligarh to a separate Mahomedan University. This was the last public utterance of Mr. Tyabji; and before the close of the account of the life and labors of that departed great, we cannot but quote the views he expressed on the subject :—

“It has been well remarked by Sir Thomas that one college, however good and important, cannot possibly be sufficient for the requirements of fifty or sixty million Mahomedans in India. We must have these institutions all over India, and it has always seemed to me of the greatest possible importance that the educational institutions we have in other parts of the country—some of them fulfilling the humbler mission of imparting primary education, and others teaching up to the high school standard, should be raised to or supplemented by collegiate institutions. The well-wishers of our community present to-night as guests will be pleased to hear that efforts in this direction are being made (and not without success) in other parts of India. If, as I hope, Aligarh develops into a university, it will become the centre of attraction educationally for all Mahomedans, not only from the various Mahomedan schools and colleges of India, but also, it may be, from other parts of the Mahomedan world. And it certainly is a very pleasant symptom that we have so recently seen, in

connection with the Royal visit, such large contributions made for the endowment of chairs at Aligarh, the donations including a lakh of rupees from a private Mahomedan gentleman in Bombay, and a large contribution from that very enlightened, most intellectual and public-spirited nobleman, the Aga Khan, who, I may point out, is much more directly connected with Bombay than with Upper India. Having received so much help from Western India, our brethren in the North may permit me the friendly criticism that they seem to have greatly neglected the cause of female education. This is a reproach to men of their enlightenment, and I have noticed with the greatest pleasure that recently efforts have been made to remedy that state of things. This is a reform in respect to which my Mussalman friends in the North may not despise to take a leaf out of the book of their Bombay co-religionists. I need only add that I hope the college will develop into a real centre of Moslem education and enlightenment not merely for the North-West, but for all India. There is not a Mussalman in India, certainly not in Bombay, who does not wish all prosperity and success to Aligarh."

Death of Mr. Tyabji and feeling in the country. But alas ! who knew that his end was drawing so nearer to him ? He passed away suddenly in London, on August 19, 1906, owing to the affection of his heart, leaving behind him wife, son, daughters and sorrowing countrymen to mourn his loss. His son, Mr. Abbas Tyabji, Bar-at-law, is now the Chief-Judge of the Gaekwar's Dominion at Baroda. Among public men, Mr. Tyabji will ever be remembered for his eloquence, sagacity and fearlessness for popular cause. Mr. D. E. Wacha, thus said of him at the memorial meeting held in Bombay in the following eloquent terms :—

"Mr. Badruddin appeared to have been born a statesman. The more I knew him and the more I heard from his

lips, many an observation on the condition of the country, its administration, and the right and proper duty of ourselves as citizens, the deeper that conviction grew on me. Had his *kismet* been cast elsewhere, say, in a great Native State, Hindu or Mahomedan, I am perfectly certain that Mr. Tyabji would have risen to fill the highest post. He would have been another Sir Salar Jung. There were in him all the great qualities which contribute towards the making of an eminent statesman—talents of a high order, political sagacity, tact, judgment, suavity of manners, and, above all, catholic sympathy. As a Moslem, he was devotedly attached to his creed, and thoroughly understood its ethics with a broad-mindedness and tolerance which deserve the highest praise. Moreover, his early training and education in England had had its great formative influence on his character which was all through discerned in his public life. As a westernised Mahomedan, he could not sit inactive without reforming his community. He rightly conceived that the first and most important element of social reform among his co-religionists was education. The backwardness of Mahomedans in this respect he seems to have perceived from an early day ; and he perseveringly endeavoured, and endeavoured with success, to lay the foundation of educational progress in his community. He chalked out the broad lines on which it should proceed. He knew well that reform meant reform first within his own domestic circle ; and *pari passu* reform for the community by slow and easy gradients ; in other words, on the lines of least resistance. Thus it was that he first lighted the torch of social reform in his own family and later on held it aloft, illumining the way for those who had his force of character and resolution to associate with him in that noble and most beneficent work. We all know how his energies and efforts were directed towards the establishment of the Anjuman-i-Islam, and how these were crowned with success. It

will for ever stand as an imperishable monument of his great social work. In the entire community of Mahomedans in India, he was recognised as a towering personality and a power and influence for good. But more than a Mahomedan, he was proud to call himself an Indian. His heart beat in unison with the aims and aspirations of our national organisation, while his head had clear conceptions of the ultimate triumph of those objects. In his death, therefore, India loses one of her best sons, a pillar of progress, justice, freedom, toleration and catholic sympathy. It is to be feared it would be long before the country discovers another Tyabji."

Memorial meetings were held in London and in all important centres of this country to honor the memory of the deceased greatman. In the Madras gathering, a resolution was adopted in the following expressions :—

"That this meeting of the citizens of Madras expresses its deep sorrow for the death of the Hon'ble Mr. Justice Badruddin Tyabji who, as a distinguished judge and a trusted public leader, always commanded the respect and admiration of all classes of people in this country, and whose large sympathies and high character liberalised and sustained the movements to which he had lent the weight of his great name, and places on records its sense of the great loss India has sustained by it and expresses its profound sympathy with the members of the bereaved family."

In moving this resolution, Mr. (now the Hon'ble Mr. Justice) Krishnaswamy Iyer thus remarked on the memorable career of Mr. Tyabji :—

"Mr. Tyabji had chosen sufficiently early in his career a different path which marked him out as one of the best leaders of men. His political activity had been more distinguished than his forensic activity and more distinguished than his judicial career. Since 1879 he assumed the *role* of a public man, and his career

had always elicited the highest approbation of everybody that came in contact with him. In 1887 he was selected to preside over the deliberations of the Congress held in Madras. Though he (the speaker) was then much younger, he remembered very much the ability, the dignity and the firmness with which he presided over the deliberations of the Congress which had never been surpassed by any other President and it was in that Congress that he advocated his right to be there as representing his co-religionists all over the country and appealed to them to take an interest in their political condition. He appealed to them to cast off their apathy and to regard themselves first as Indians and then as Mahomedans, and to the end whether as a public man or as a High Court Judge he had never concealed from himself that spirit of patriotism which marked him from the beginning and which showed that he, at all events, remembered that he was an Indian first and Mahomedan last. Though he was a Judge there were occasions when he was called upon to express himself as to his political creed, and there was no mistake in the pronouncement which he had made when he was called upon to preside over the Mahomedan Educational Conference. He told his co-religionists that they were mistaken in the view which some of them took with reference to their part in the political regeneration of this land." * * * "Whatever the late Mr. Tyabji did he did in a spirit of duty, for the best interests of his country. Men like Mr. Tyabji were rare in any country."

The tribute which is paid to the memory by a devoted friend of a deceased is generally considered to be more impressive and touching for his acquaintance with the *pros* and *cons* of that life and career. We have quoted in several instances from the article of a friend of the late Mr. Badruddin Tyabji, the concluding passage of which is now quoted, before we

close our account of great deeds of an illustrious worker for the cause of the elevation of his countrymen :—

“Now that you have departed from us, rest noble soul ! If to leave life better than we found it is the supreme end of existence, your life has fulfilled its purpose. We who are apt to live low and take narrow views of life by thinking too much of our creeds and castes, have need of men like you—like you, who steadfast in the faith in which you were born and to which you adhered, appealed to us by your example, as one of the most catholic minded followers of the Prophet—able to rise above narrow prejudices, broad-minded, and large-hearted. Let us have more men of your grit—men with strong convictions, balanced judgment, conserving what is good and pure in the old but ever growing with the sense of what we owe to our country in these changing conditions of the times.”



MANO MOHAN GHOSE.

"The cruel hand of death has deprived us one of the most energetic workers, friends and sympathisers,—the late Mano Mohan Ghose, an enthusiastic and steady worker from the early years of this (Congress) movement. His great abilities and rare legal acumen, his special study of Indian questions, especially the urgent need of the separation of Judicial from Executive functions, his untiring zeal and moderation, his great powers and readiness in debate and widespread influence combined to make him best fitted to espouse his country's cause. His sudden and untimely removal from our midst leaves a blank which it will be hard to fill, but his services to the Congress will keep his memory always green in the annals of this movement".

--Hon. Mr. R. M. Sayani.

Account of the great Career. Mano Mohan Ghose, a distinguished lawyer and an ardent politician in Bengal, was born on the 13th of March 1844, in a small village named Bairágádi in Vikrampur in the district of Dacca. His father, Babu Ram Lochan Ghose was a Subordinate Judge at the time of Lord Auckland's administration, and received the title of Rai Bahadur for his able services. After receiving his elementary education, Mano Mohan was admitted into the Collegiate School, Krishnagar, in 1850, where his father was employed for a long time. Mano Mohan passed successfully the Entrance Examination in 1859 from that institution, when he was sixteen. Then in 1861, he came out to Calcutta and was admitted into the Presidency

National Biography for India.



Manomohan Ghose.

College, and he resided in the house of Maharshi Devendra Nath Tagore who was well-known for his piety and religious fervor. It was in the year 1861 that Mano Mohan started the newspaper, "Indian Mirror," with the aid of Devendra Nath. In the following year, he with Mr. Satyendra Nath Tagore (Maharshi's first son) went to London, and twice appeared at the Indian Civil Service Examination, but could not succeed. Next he decided to enter the legal profession, which raised him to so much eminence in life. In 1866, he was called to the Bar from Lincoln's Inn. In that year, he published a pamphlet under the name of " Civil Service." A year after, Mano Mohan returned to India and set up his legal practice in the High Court of Calcutta. Though Mr. Jnanendra Nath Tagore was the first Indian Barrister, but he never turned up in India ; and Mano Mohan was the first Indian Counsel who began his practice in this country. He had not to wait long for his success in the profession and within a short time he made his mark as a prominent member of the bar. Among the distinguished Indian Barristers, Mano Mohan occupies a conspicuous place for the rare merit he was possessed of as well as for his fearlessness and sound legal acumen. There were very few sensational criminal cases all over Bengal in his time, in which he was not engaged as a defence Counsel, and which did not come to a successful termination owing to his able advocacy. But the name of Mano Mohan is still a household word in this part of the country for the kindheartedness he evinced in defending the helpless and innocent persons in criminal courts. There are many startling narratives of Mr. Mano Mohan being associated with numerous intricate criminal cases of his time, which we consider to be the fitting memorials of that eminent lawyer.

Mano Mohan as a public man. Next we turn to the accounts of his public services which are no less important than

those of his legal career. Mano Mohon was one of the early pioneers of female education in this country ; and in 1873, he was appointed to be Honorary Superintendent of the Bethune College in Calcutta, in which capacity he did useful services for the furtherance of the cause. He was closely associated with many other important public institutions of his time which had the object of improving the condition of the masses and the classes of this country. The other most important point of his life was that of his adhesion to the principles of the Indian Congress ; and his name will ever be remembered as one of the prime movers for its establishment in 1885. It was for his enthusiastic services for the cause of his mother-country that led to his selection as Chairman of the Reception Committee of the sixth Congress held in Calcutta in 1890, but if he had not been cut off in the prime of his life, he would surely have been invited by his admiring countrymen to fill that highest place as its President. In his speech, as Chairman of the aforesaid Congress, we find him saying in the following terms :—

“The National Congress movement was fittingly described last year by my friend Mr. Pherozshah Mehta, while welcoming the Delegates in Bombay, as the grandest outcome of British Rule in India. To that description I will venture to add that it is also the natural and, indeed, the inevitable outcome of the generous policy pursued by England in this country. The fact which we all gratefully acknowledge, namely, that India is now better governed than before, or the fact that no other Asiatic country is, at the present time, better governed, furnishes no argument whatever against the demands made by us with the sole object of improving the administration of the country. The English people have no right to complain if we refuse to judge of their acts and professions as rulers of this country, by any

standard lower than what they themselves have taught us to respect and admire. If England has been instrumental in teaching an Asiatic people a higher code of political morality she can scarcely complain, with any show of reason, if we expect her strictly to adhere to that code in the Government of her own dependencies and to carry out the professions and declarations which have from time to time been made in her name and on her behalf. The great demonstration of to-day, I think, we are all agreed, implies nothing more than this, *viz.*, that much as England has done for us, she has yet a great deal more to do, or, in other words that the administration of India is not perfect, but that there is still considerable room for its improvement and reform. This, I believe, to be the keystone of this great national movement. It is not a movement intended in the slightest degree to embarrass or hamper the Government of the country, but to assist that Government by every means in the great and difficult task in which it is engaged."

Mano Mohan, then began to investigate the question of separation of Judiciary from Executive,—the subject which has been discussed in Congress sessions since its second gathering in 1886. He thought it to be the problem of problems for the betterment of administration of justice in India, and so also an urgent need of the country. Mr. Mano Mohan, delivered a valuable speech on the subject in the eleventh Congress at Poona in 1895, of which the following is an extract :—

"From the days of Lord Cornwallis down to the present time English administrators have repeatedly acknowledged the soundness of the principle for which we are contending. It is now exactly hundred years since the Government of Lord Cornwallis, in the preamble to a regulation of the Governor-General, publicly recorded that, in the opinion of the Government of India, it was exceedingly desirable that revenue officers and others

performing executive duties should not be called upon to try cases in which they have themselves been mixed up. The reform, however, was not then carried out, but in 1861, a few years after the Mutiny, when the Police Act was under discussion before the Legislative Council of the Governor-General of India, strenuous efforts were made by distinguished English officials to bring about this reform. It was on that occasion that no less eminent a member of the Civil Service than Sir Bartle Frere declared that the reform was one which must be carried out sooner or later, and that the only difficulties in the way were "prejudices of long standing." At that time Mr. Scone, another distinguished member of the Civil Service and a Judge of the Sudder Court, insisted upon the reform being then carried out, but he was put off with the assurance that in a very few years the measure which he advocated would be carried out. At that time the National Congress was not even heard of, and I mention this fact in order to show that this is a reform which has all along been advocated by English officials and administrators themselves, and not by so-called revolutionaries like ourselves. Nothing, however, was done, and although since the establishment of this Congress we have repeatedly agitated for this small measure of reform, our cries have yet remained unheeded. As the President has told us only the other day, both Lord Kimberley and Lord Cross stated from their places in Parliament that it was exceedingly desirable that this reform should be carried out without further loss of time ; but the difficulty which then pressed Lord Kimberley was, as he put it, solely based upon financial considerations. I regret to say that it is impossible for me or anyone who has studied the subject to accept this as a satisfactory explanation of the delay which has taken place in carrying out this reform. It seems unreasonable that we should be put off on the ground of financial embarrassment, when there is a yearly surplus which

ought undoubtedly to be devoted to improving the very administration which yields that surplus."

In the following year, Mr. Manomohan Ghose published two exceedingly valuable pamphlets on "The Administration of Justice in India," showing his devotion with exemplary vigour to the advocacy of the reform in the preparation of which he brought his end nearer to him. These pamphlets have received warm commendations from many eminent authorities on the subject and from numerous important papers in India and Great Britain alike. The *India*, an organ of Indian public opinion, issued in London, published a review of the work in its issue of September 1896, then a monthly magazine, from which we are quoting below :—

"Mr. Manomohan Ghose, of Lincoln's Inn, barrister-at-law, practising in the High Court of Bengal, has just published two pamphlets on a subject which has deservedly attracted much attention—namely, the practice of the Government of India in vesting its revenue officers with judicial powers. * * * * One of Mr. Ghose's two pamphlets contains opinions expressed by eminent authorities on the system of uniting judicial and executive functions in one officer; and the other contains reports of authenticated cases illustrating the evils engendered by that system. Lord Cornwallis's opinion, as expressed in the preamble to Regulation II of 1793, incontrovertibly demonstrates, in the following passage, the absolute necessity of separating judicial and executive functions: "If the regulations for assessing and collecting the public revenue are infringed, the revenue officers themselves must be the aggressors, and it is obvious that individuals, who have been wronged by them in one capacity, can never hope to obtain redress from them in another. * * * * The revenue officers must be deprived of their judicial powers. All financial claims of the public, when disputed under the regulations, must be subjected to the cognisance of Courts of Judicature

superintended by judges who, from their official situations and the nature of their trusts, shall not only be wholly uninterested in the result of their decisions, but bound to decide impartially between the public and the proprietors of land, and between the latter and their tenants. The collectors of revenue must not only be deprived of their power of deciding upon their own acts, but rendered amenable for them to the Courts of Judicature, and collect the public dues subject to a personal prosecution for every exaction exceeding the amount which they are authorised to demand on behalf of the public and for every deviation from the regulations prescribed for the collection of it."

"The *régime* established under Lord Cornwallis's legislation rapidly produced that extraordinary degree of prosperity which astonished the world, and powerfully aided in the consolidation of British power in India."

End of the patriot. Manomohan died suddenly at Krishnagar on the 16th October 1896, at the age of 52, owing to a brain disease caused by over exertion for the investigation of his favorite subject. We quote below what the late Sir Romesh Chandra Mitter, K T., sometime Chief-Justice of Bengal, as Chairman of the Reception Committee of the twelfth Congress said of the late lamented patriot :—

"I should be wanting in my duty to an intimate and a highly respected friend, and to a most prominent and useful member of the Congress, if I omitted to refer to a melancholy event which has cast a deep gloom over the people of this province, and if you will permit me to say so, over the other provinces as well. A true patriot has recently passed away from us in the prime of his life and patriotic activity. I allude to the lamentable and untimely death of Mr. Manomohan Ghose. By his sincerity of manners, by his sweetness of temper, by his readiness to help the distressed, by his eminently practical turn of mind, by his deep legal learning, by his whole-hearted

devotion to his country's cause he had endeared himself to high and low, to laymen and to the profession alike. The educated have no sympathy with the masses, our rulers imagine ; let them search the records of criminal trials and they will see how Mr. Ghose, a fine product of Western civilisation and education, felt in the depths of his heart and worked with a single-minded zeal for a poor wretch belonging to the lowest stratum of Indian society, worked not only as an advocate, but as a feeling protector. A sterling soul and a genuine patriot, his willing and able services were, amid the overwhelming pressure of professional engagements, always at the disposal of his country's cause—of the Congress, he was a powerful pillar."

While we are concluding the brilliant record of the useful career of Manomohan, we draw prominent attention to the estimate of his labors formed by Mr. Rahamatulla Muhammad Sayani in his Congress presidential speech, as has already been noted above. His son Mr. Mahimohan Ghose is a Madras Civilian.



MAHARAJA LUCHMESSUR SINGH.

" Among all the patriotic, public-spirited, and respected Chiefs of Modern India, there was none more public-spirited and more patriotic than Sir Lachmeswar Singh. He was the Bayard amidst Bengal Zemindars, the Knight without fear and without reproach."

—R. C. Dutt.

Early life. Maharaja Sir Lachmisvar Singh Bahadur of Darbhanga, one of the Premier noblemen of his time in India, who was widely known for his munificence and philanthropic acts, was born in the year 1856. On the death of Maharaja Rudra Singh in 1850, he was succeeded by his son Maharaja Maheswar Singh, who died in October 1860, leaving two minor sons, Lachmiswar and Rameswar. As a rule, the Darbhanga Raj was then placed under the management of the Court of Wards, when the two brothers were under an English tutor, Mr. M. C. Macnaghten. On attaining his majority, Lachmisvar duly succeeded to his estates; and at the time of his installation Sir Stuart Colvin Bayley, the then Lieutenant-Governor of Bengal, was pleased to observe that "his abilities, manners, accomplishments and personal character eminently fit him for the high position he has to fill."

The acts of his charity. Maharaja Lachmisvar was well-



Maharaja Sir Luchmessur Singh Bahadur, G. C. I. E.

known for his generosity and charitable disposition. It was estimated on his death, that during his life-time, the Maharaja paid upwards of two crores of rupees on various public objects, notably in the Bengal famine of 1874, he spent £3,00,000 in relief of distress; in the famine of 1897, his remissions and contributions exceeded £1,00,000; and he also contributed Rs 50,000 to the funds of the Imperial Institute in England.

Services of the Maharaja in Legislative Councils. As a member of both the Bengal Lagislative Council (1880-1882, 1893-95, 1895-97, and 1897-98) and the Imperial Legislative Council, the Maharaja rendered useful services by his manly eloquence and firm determination to be true to his country. His services in the Legislative Council were well appreciated at the time of the lengthened deliberations on the Bengal Tenancy Bill, when he acted as one of the representatives of the landowners of Bengal and Behar. The ability and moderation he displayed on this occasion were fully recognised by the Viceroy, Lord Elgin himself. The illustrious patriot, the late lamented Mr. Romesh Chandra Dutt, in the course of his tribute to the memory of the Maharaja, which appeared in the "Manchester Guardian" in 1899, said that: "It was my good fortune to be a member of the Bengal Legislative Council four years ago when he was also a member. He was so ill then that it was with some difficulty he walked up the steps to the Council room and he was sometimes permitted to speak sitting. His regard for his country's interest dragged him to the Council on important occasions, even in this state of health, and I never heard him to speak—even he was voting against me—without feeling the highest respect for his straight-forward and manly candour, his loyalty to the Government and his truth to his country." On his death, a meeting of the Bengal Council was adjourned for a day out of respect to his memory.

The Maharaja as a Patriot. As a patriot, Maharaja Lachmiswar, rendered liberal help to the great organisation of the Indian National Congress. He attended at its twelfth sitting held in Calcutta in 1896, when the whole assembly honored him by rising from their seats. Another mighty son of India, the late Mr. Ananda Mohan Bose, in the course of his Presidential speech of the National Congress of 1898, paid a warm eulogy to the memory of the deceased Maharaja in the following words:—

“And now in the closing month of the year, not a fortnight ago, has passed away to the realm beyond one of the noblest and the most illustrious of India's sons, illustrious not by birth and position alone, the Premier Nobleman of Bengal and the Head of its proud Aristocracy—but illustrious by that which is a higher nobility by far than that of birth and wealth—God's own nobility of a rich heart and a rich service in humanity's cause. In the Maharaja of Durbhanga, the British Government loses a loyal subject and perhaps the most trusted and honored of its Councillors, the country one of the greatest of its benefactors and staunchest of the defenders of its rights, and the Congress a friend, a generous helper, a warm supporter—none warmer—whose value no word that can fall from our lips can adequately express. Can memory fail to go back at this moment to that scene when two years ago he came to the Congress Pavilion in Calcutta, the last he lived to attend, and the whole assembly rose as one man with an enthusiasm that knew no bounds, to welcome this true friend alike of the Government and of the people. To me, the death of the Maharaja of Durbhanga come with the suddenness and the poignancy of grief at the loss of one who was a personal friend, and whom I had eagerly hoped soon to meet after a long absence. But he has, Ladies and Gentlemen, left examples behind, marks in the foot-print of

time, which we trust and pray may be an encouragement and a guide to others of his class, and to all true and loyal sons of India."

Premature end of the Maharaja. The Maharaja Bahadur died on the 17th of December 1898 at the premature age of 42, leaving no issue, but a brother, two widows, and the country to mourn at his loss. The estate therefore passed into the hands of his brother, the present Maharaja of Darbhanga. Numerous memorial meetings were held all over the country; and Maharaja Rameswar Singh Bahadur spent a large sum of money in charity in memory of his late lamented brother on the occasion of the *Shradh* ceremony. In order to make an idea of the nature of this charity, we give an extract from the figures allotted and placed at the disposal of the various Local Governments and its Officers with a request to distribute them among the poor on the day of *Shradh*: The Government of Bengal were paid Rs. 10,000 and that of Bombay, Madras, N.W.P., and the Punjab Rs. 5,000 each; The Commissioner of Patna and the Collector of Darbhanga were each provided with Rs. 5,000; The Commissioners of Benares and Karachi and Father Lafont of Calcutta received each Rs. 2,000; and the Collectors of Muzaffarpur, Gaya, Saran, Champaran, Shahabad, Bhagalpur, Monghyr, Purnea, Maldah and Subdivisional Magistrate of Deoghur each Rs. 1,000. The Government of Bengal expressed their grief in an extraordinary issue of the Gazette, which runs thus: "The Lieutenant-Governor has heard with deep regret of the death of the Hon'ble Maharaja Sir Luchmessur Singh Bahadur, G.C.I.E. of Darbhanga, on the morning of the 17th instant. One of the foremost landholders and noblemen of the Province, the late Maharaja fulfilled with distinguished public spirit and liberality the duties of his high position, and won the esteem of all classes of the community and of the Government. He rendered valuable service as a member of

both the Legislative Council of His Excellency the Viceroy and the Bengal Council, and his generosity in relieving distress and assisting in works of public utility was conspicuous. His death at an early age will be deplored throughout the Province."

We find in the same tribute of Mr. Romesh Chandra Dutt an eulogium to the services of the late Maharaja in the following expressions :—

"Among all the patriotic, public-spirited, and respected Chiefs of Modern India, there was none more public-spirited and more patriotic than Sir Lachmeswar Singh. Educated by English teachers he spoke that language perfectly, and those who have heard him voice the opinions of his countrymen in the Bengal Legislative Council or in the Legislative Council of the Viceroy, have been struck alike by his manly and straightforward eloquence, his loyalty to the British Government and his unalterable determination to be true to his country and to his countrymen. There has been backsliding among other leading men of Bengal; there has been abandonment of the public interest for private or class interests; there has been betrayal of the country's cause for selfish motives. But the Maharaja of Darbhanga's record is spotless, his honor and fame have been above suspicions. He has remained true to his country when other men turned their backs or changed their coats; he remained true to his honour when others withdrew and fled. He was the Bayard amidst Bengal Zemindars, the Knight without fear and without reproach. As a landlord his conduct towards his cultivators has been often favorably noticed by the Government of the day. As a patriot, he rendered liberal help to the great organisation of his educated countrymen, the National Congress. The Maharaja of Darbhanga feared no living man and courted favour from none; and when he considered it his duty to help his educated countrymen in organising means to express their views on public measures he rendered them help

which will live in the grateful recollection of the people of India. It is remarkable that the fearless conduct of this great nobleman never did him any harm in the estimation of the rulers of the land. His honesty was so clear, his patriotism was so unquestioned that the highest rulers felt for him more respect and showed him more courtesy than they rendered to those who were more obsequious, more self-seeking more disposed to trim their sails according to the direction of the wind. I have often seen the late Maharaja in company with the highest European Officials in Bengal, and I noticed with gratification the high respect which was invariably paid to him."

We quote below an extract from the *Stat sman* on the career of the late Maharaja :—

"By the death of Maharaja Sir Luchmiswar Singh of Darbhanga, India has lost one of its Premier nobles and the public one of the most munificent of modern philanthropists. An evidence of the judgment with which the young Maharaja's education was conducted, it is noteworthy that, while he profitted to the full by his training under European tutors, he yet was not denationalised by it. He remained a good orthodox Hindu; and no little of his influence over his caste brethren and people, and influence which was uniformly exerted for the public good, was owing to his standing fast in the old ways and beliefs of his fathers. The Maharaja's useful life present the valuable record of his many honest public duties. To every public philanthropic undertaking, not only in Bengal, but in the Empire, he was a ready contributor, as if he held his noble fortune as a trust for his poor brethren."

A grand marble statue of the Maharaja has been erected by public contribution at the south-west corner of Dalhousie Square, Calcutta, which was unveiled on 25th March 1904 by Sir Andrew Fraser, Lieutenant-Governor of Bengal.

ROMESH CHANDRA DUTT.

"Administrator, author, orator, thinker, Romesh Chandra Dutt stands out as one of the most prominent men of his generation. A prince and a great man has fallen, and from the stage of Indian affairs has passed away one of the most distinguished leaders of thought whom this generation has produced. His loss, we fear, will not be made good within a measurable distance of time."

—The "Bengalee."

Family History—Romesh Chandra Dutt, one of the most distinguished Indian statesmen of the present generation and a man of profound literary eminence and one of the greatest administrators India has ever produced since it came under British Rule, came of the cultured Dutt family of Rambagan in Calcutta, distinguished even in the days of Robert Clive and Warren Hastings. His great-grand-father, Nilmoni Dutt was a broadminded Hindu leader of Calcutta, and was well-known in the latter half of the Eighteenth Century. His great-uncle, Rasamoy Dutt, was the first Indian who held the high post, first of Principal of the Sanscrit College and then of Judge of the Court of Small Causes in Calcutta. His father Ishan Chunder was one of the first to be appointed to the post of Deputy Collector in Bengal,—created for the higher employment of Indians by Lord William Bentinck. Miss Toru Dutt, a cousin-sister of Romesh Chunder, wrote some English verses which

National Biography for India.



Romesh Chandra Dutt. C. I. E.

were much admired in England, a generation ago. Several others of this gifted family have acquired great literary fame.

Early Years of Romesh Chandra—Romesh Chandra was born in Calcutta on 13th. August 1848—the year which gave birth to such other notable sons of Bengal, namely, Surendra Nath, Saroda Charan and Protul Chandra. His boyhood was mostly passed in many Bengal Districts, where his father was employed as Deputy Collector. Losing both his father and mother, when he was young, he with his brothers and sisters lived under the guardianship of his uncle, Sosi Chandra Dutt, a man of literary pursuits and greatly devoted to English literature. Romesh Chandra received his early education at the Hare School in Calcutta, and matriculated in 1864 taking the first place among the successful candidates of his school; and he stood second in order of merit among the successful students of the University at the First Examination in Arts in 1866. But he never graduated.

Three Years in Europe—On 3rd. March 1868, three Bengali youths Surendra Nath Banerjea, Behari Lal Gupta and Romesh Chandra Dutt sailed for England to compete at the open Examination for the Indian Civil Service. Surendra Nath went with his father's consent but they had simply run away from their homes under cover of night and the three berths in the steamer were engaged in the name of Surendra Nath Banerjea and two friends. It is happy to think that the work, character and life of the three friends have been indelibly impressed on the history of their native land. All the three succeeded in the open competition of 1869. More than three hundred English candidates had appeared at that Examination, but Romesh Chandra won the third place in order of merit; and he stood second in English Literature but secured the first place in Sanskrit. He was also called to the Bar in the same year from the Middle Temple. They then travelled for three years in the Continent, notably

in England, Scotland, Ireland, France, Germany, Switzerland and Italy. He thus witnessed the great Parliamentary Election of 1868 which returned the Liberals to power and Mr. Gladstone became Prime Minister for the first time. He had admission to the House of Commons, listened to the speeches of Gladstone and Disraeli, and had acquaintance with Mr. John Bright and Henry Fawcett, the greatest friends of Indian people in those days. He attended meetings where John Stuart Mill spoke and Charles Dickens gave readings from his novels; he was also present at receptions at the India Office, given by the Duke of Argyle, the then Secretary of State for India; and he had many friends among the distinguished Englishmen of those days. Among Professors of the London University College, under whom he studied, he knew most intimately such men of deep learning as Henry Morley and Theodore Goldstucker. While travelling in France a noteworthy incident happened, which he has narrated in his book. The War of 1870-71 had just been over when the three Indian youths visited Paris in 1871. The Communists had destroyed most of the fine buildings in that city; the French Government was furious and French soldiers were shooting down men as Communists on mere suspicion. The three Bengali youths, on the occasion of a visit to Versailles, were suspected to be foreign Communists, and were arrested and taken into the custody of a French lock-up. They thus passed a night in the lock-up and the next morning they were taken out for examination, when they pointed out to their pass-ports and asserted their rights as British subjects. The French officer was thus satisfied and ordered to set them free.

A Successful Officer. For eleven years, from 1871 to 1882, Romesh Chandra served in various capacities in many Districts in Bengal. His first experience in famine-relief work was in the District of Nuddea in 1874. But a more difficult

work was imposed upon him in 1876, when a terrible cyclone and storm-wave swept over south-eastern Bengal, which took away the lives of thousands of people. He was deputed to re-organise administration in the island of Dakshin Shahabazpur in the District of Backerganj, which was then covered with dead bodies of men, women and cattle,—some hung on trees, some floating in tanks, and some carried in different directions by the strong tidal wave. The cholera of a most fatal type broke out almost immediately; reports of looting of property washed away from homes were constantly received; and last but not the least a famine due to the loss of crops broke out in the locality. Amidst all such terrible disasters the young officer of only five years' standing had worked so much efficiently that he soon relieved the sufferers, rebuilt the villages and restored order. This brilliant record of the services of Romesh Chandra is an illustration of his high administrative capacity.

Within the first eleven years of his service, he had twice acted as District Magistrate for short periods. He was the first Indian Officer, who held executive charge of a District for a prolonged period. From April 1883 to April 1885, with a very short interval, he was kept in charge of a most difficult District in Bengal,—Backerganj, at the time of Ilbert-Bill controversy. The Indian Magistrate worked in perfect harmony with his English subordinates and won the love and respect of the people. The Government reviewed his work in a felicitous language in their Annual Administration Review published in the Government Gazette. The Marquis of Ripon was then the Viceroy and Governor-General of India. He was so very impressed with the reports of his work that he was pleased to send for the Indian Magistrate, and expressed his approbation of his work in a difficult District. "I sent for you,"—Lord Ripon was pleased to remark,—"as I wished to see you and know you before leaving India. Your work should be known in

England; the fitness of Indians for high administrative posts would not then be questioned." When Sir Anthony Macdonnell (now Lord Macdonnell), then Revenue Secretary of Bengal, took up the work of drafting the Bengal Tenancy Bill, no other reports were more valuable to him than those of the young Magistrate of Barisal, and no help was more cordially acknowledged by him as that of Mr. Romesh Dutt. The Bill was passed by Lord Dufferin in the Legislative Council of India; and the protection needed by him for the cultivating class was secured by the Bengal Tenancy Act of 1885. After fourteen years of service, he took two years' furlough from 1885 to 1887, and the first of these years he spent in India in literary work. On rejoining after leave, he was posted for a short time to Pabna and then was transferred to Mymensingh, the largest District in Bengal, where he worked for two years and a half. The Romesh Chandra Hall and Public Library at Tangail in that District stands as a monument of the love and esteem which the people of the District cherished for him. He was then transferred to Burdwan in 1890, where in addition to his regular duties he had to look after the education and the estate of the present Maharajadhiraj of Burdwan, who was then a minor. From Burdwan he went to Dinajpur and then to another heavy District,—Midnapur, of which he remained in charge for about two years. In 1892, he was made a *Companion of the Indian Empire* for his meritorious service and brilliant literary work. In the autumn of 1892, he was compelled to take furlough again for his ill-health. Restored to his usual health and strength, Romesh Chandra returned to India in 1893. In April 1894, he was appointed as Commissioner of Burdwan, Division, being the first Indian who rose to that coveted rank in the last century. While he was Commissioner at Burdwan, he was appointed to be a Member of the Bengal Legislative Council, and rendered useful service as such, which

was highly acknowledged by Sir Charles Elliott, Lieutenant-Governor, on more than one occasion. But he had to resign his Membership when he was transferred as Commissioner of the Orissa Division, where he was also the *ex-officio* Superintendent of some twenty Native States called the Orissa Tributary Mahals. Both in Orissa and Burdwan he maintained the high reputation he had won by his long previous experience. Early in 1807 he went again on furlough; and in October of the same year, after a service of twenty-six years, he retired from the Indian Civil Service, when under the rules of service he might have continued nine years more. We gather from a biographical sketch that "he retired from the service with the most lively sense of the fairness and the courtesy of the Government he had served." Romesh Chandra was a Fellow of the Calcutta University and a Member of the Asiatic Society of Bengal.

His Literary Enterprise. In the midst of high pressure of official work in various districts, Romesh Chandra found time to engage himself in literary pursuit. The three of his early works were in English,—*Three Years in Europe, the Literature of Bengal, and the Peasantry of Bengal*. There is a record of an interesting incident of his taking up the writing of Bengali Novels. Once the late Rai Bankim Chandra Chatterjea Bahadur, C. I. E., the greatest Bengali Novelist of the Nineteenth Century and who was an intimate friend of Romesh Chandra, met him one day in Calcutta, when Bankim Chandra urged his young friend to write in Bengali. "Write in Bengali!" exclaimed the greatest Novelist,—“but I hardly know the Bengali literary style”! “Style!”—rejoined Bankim,—“why, whatever a cultured man like you will write will be style. If you have the gift in you the style will come of itself!” This conversation had the desired effect. Between the years 1874 and 1880, Romesh Chandra produced his four historical Novels, called “Banga Bijeta,” “Madhavi Kankan,” “Maharashtra

Jiban Probhat" and "Rajput Jiban Sandhya," which form part of the permanent literature of Bengal. The *Madhavikankan* appeared from his pen in English in the name of "The Slave Girl Of Agra" in 1909. In 1885, he produced two excellent social Novels in Bengali, named "Sansar" and "Samaj," which were adapted by him in English under the title of "The Lake Of Palms" in 1902. But Romesh Chandra entered on a more gigantic undertaking for the Bengali translation of the ancient Hymns of the Rig-Veda for which a violent literary controversy arose in the country. He faced this opposition very boldly; and a complete translation of the work appeared in 1886. It is the only complete translation of the Rig-Veda that has appeared in the Bengali language. It was at Mymensingh that he undertook and completed his greatest literary work, known as "*A History of Civilisation in Ancient India*," the only complete and comprehensive history of Ancient India in the English language, published in three volumes, first between 1888 and 1890. The *Scotsman* of Edinburgh in reviewing the work remarked: "*The History of Civilisation in Ancient India* has been studied with an elaborate minuteness of research by European scholars; but it has been reserved for an Indian Native to write a book which brings within the reach of an unlearned reader the purport of the Sanscrit literature, from which so much erudition has been drawn.....In point of erudition the work, judged by comparison with those of English scholars, is both accurate and exact.....Mr. Dutt writes good English, and refers to the old Indian books with a facility which does credit to his knowledge of his country's literature.....The work deserves a welcome from all who study with pleasure the history of people, who in times more or less remote, held up the torch of spiritual enlightenment to humanity." The *Morning Post* of London, in the course of its remark stated that "Mr Dutt is at once an able historian and a sanguine patriot, and

his work is written in expressive and graceful English will be widely welcomed." In all his historial works, Romesh Chandra has endeavoured to give clearly the account of Hindu civilisation in India ; and in the preface of his work, under notice, we find him deploring in the following words the scanty knowledge of Indian students about the fuller details of ancient India :—

" The Hindu student's knowledge of Indian History practically begins with the date of the Mohamedan conquest,—the Hindu period is almost a blank to him. The school-boy who knows all about the twelve invasions of Mahmud, knows little of the first invasions and wars of the Aryans, who conquered and settled in the Punjab three thousand years before the Sultan of Ghazni. He has read of Shahribuddin Muhammad Ghor's conquest of Delhi and Kanauj, but has scarcely any historical knowledge of the ancient kingdoms of the Kurus and the Panchalas in the same tract of country. He knows what emperor reigned in Delhi when Sivaji lived and fought, but scarcely knows of the king who ruled in Magadha when Gautama Buddha lived and preached. He is familiar with the history of Ahmadnagar, Bijapore and Golkonda, but has scarcely heard of the Andhras, the Guptas, and the Chalukyas. He knows exactly the date of Nadir Shah's invasion of India, but scarcely knows within five centuries the date when the Sakas invaded India and were repelled by Vikramaditya the Great. He knows more of the dates of Ferdusi and Ferishta than of Aryabhatta or Bhavabhuti, and can tell who built the Taj Mahal without having the faintest notion when the topes of Sanchi, the caves of Karli and Ajanta, the temples of Ellora, Bhuvanesvara and Jugannath were built. * * * No study has so potent an influence in forming a nation's mind and a nation's character as a

critical and careful study of its past history. And it is by such study alone that an unreasoning and superstitious worship of the past is replaced by legitimate and manly admiration."

The other historical productions of Romesh Chandra were *A Brief History of Ancient and Modern India* in Bengali and English for the use of students. The one in English was written by him in April 1891 when he was at Dinajpur, and the University of Calcutta adopted it as a text book for the Entrance Examination of 1894. In 1893, he published a work in the name of *Lays of Ancient India*, being selections from the poems of Ancient India rendered into English verse. It was a most interesting feature of his life that he having been engaged in such onerous duties of Government, had found time to write such difficult and exceptional works; but more amazing it would be to know that he also had time in producing such a series of school books as the *Bengal Readers* for the juvenile learners of this country which appeared in 1893, with short lessons on the Lion, the Tiger, the Bee, the Ant and other animals as well as on such historical personages as Chandra Gupta, Asoka, Vikramaditya and others. Besides such works, he contributed every now and then in Magazines to the historical subjects both in Bengali and English. The style of his writing in both languages were elegant and graceful, instinct with love of his country, its literature and past deeds. It was about 1893, that he founded the "Bangiya Sahitya Parishad" or the academy of Bengali literature, now one of the most flourishing and useful literary institutions in India.

His Second and Third Visits to Europe. Early in 1886 he with his wife, children and elder brother Babu Jogesh Chandra Dutt, the laborious translator of *Rajatarangini*, the Sanskrit History of Kashmere, sailed for Europe for the second time. His old friend Mr. Behari Lal Gupta had preceded him and

received him in London. He passed the English summer in a quiet seaside place. The two friends then made a trip to the North Cape, and travelled through Norway, Sweden, Belgium, Holland, Austria, Germany, Berlin, Italy, Pisa, Bologna, Florence, Rome and Naples. He returned by way of Genoa to France, and thence to England. Shortly after, he returned to India with his family. In 1892, he visited with his friend Behari Lal, Kashmere, Mussoorie, Hurdwar and other places in Northern India and sailed for Europe for the third time early in 1893, when he remained for a considerable time in Germany, and went through a course of mineral baths and mineral drinks at Wiesbaden. He learned the German language, but never made much progress in it; but was more familiar with the French language, and the Constitutional History of France was his favourite study.

Seven Years in Europe. For seven years from 1897 to 1904, he was mostly in England where in 1898, he was appointed as Lecturer on Indian History at the University College in London. He was also nominated to be a Member of the Royal Asiatic Society and a Fellow of the Imperial Institute, London. In 1898, he gave evidence before the Currency Committee presided over by Sir Henry Fowler, formerly Secretary of State for India. Sir John Muir, *Barl.* a Member of the Committee remarked that his evidence was "very important." Twice within this period he came to India: once to the Lucknow Congress of 1899 and again in 1902. He co-operated with Mr. Dadabhai Naoroji and Mr. W. C. Banerjee for the political work of India. By a series of addresses, which he delivered there, he fully explained the various needs of Indian people and pointed out clearly the main causes of their poverty. His labours in England in the cause of Indian progress will ever be a cherished memento to the people of this country; and he was one of those patriotic workers who by their zealous and devotional patriotism

have succeeded in drawing attention of the British public to Indian affairs. Among the Indian Celebrities who first pioneered such a mission was Raja Ram Mohan Rai, the greatest religious reformer of the last century. The services of the Hon'ble Mr. Gopal Krishna Gokhale, C. I. E., ended with the list of Indian workers in Foreign lands, including of course some other illustrious names all of whom have markedly performed many useful services; and their labours secured some incalculable benefits for the Indian people. It will therefore not be too much to say that some of them were born of the people and devoted themselves exclusively to the service of the people. The other important work of the life of Romesh Chandra after his retirement from service, was his contribution of many valuable letters and papers on Indian questions to the newspapers and magazines of India as well as of England. His speeches and papers on Indian questions from 1897 to 1902 have been published in two volumes extending over 500 pages. We find that in recent years he contributed some important papers on such subjects, as "Exclusion of Indians from the Coopers' Hill College"; "The Land Tax in England and in India"; "The Viceroy's Executive Council" & "Unrest in East-Bengal."

His Translation of The Two Great Epics of India. In 1903, he published a paper on the separation of the Judicial and Executive functions in India bringing that question into prominence. With a view to make known widely of the two great ancient Epics of India, the *Mahabharata* and the *Ramayana* to the modern world, he translated them into English verse in 1898, in a form resembling the Sanscrit *Anustubh* metre. The renowned Oriental Scholar, the late Right Hon'ble Mr. F. Max Müller was so much charmed and astonished with the works, that he readily consented to write an Introduction for them, which is a valuable little essay, and was one of the last things that the Professor

lived to write. Romesh Chandra had wisely arranged to issue his metrical translations in the well-known Temple Classics series. They were much appreciated in England and America, and 15,000 copies of the *Mahabharata* and 10,000 copies of the *Ramayana* were sold in a few years.

He dedicated the *Mahabharata* to the Right Hon'ble the late Marquis of Ripon in the following words : "Ever gratefully remembered by my countrymen for his just and benevolent administration and for his generous and helpful measures for the introduction of Self-Government in India. This translation of the ancient Epic of my country is respectfully dedicated." His *Mahabharata*, contains an interesting and a masterly epilogue, which he has designated to be the "Translator's Epilogue," the concluding portion of which is quoted below specially for those who have not gone through the work : --

"The poems of Homer", says Mr. Gladstone, "differ from all other known poetry in this that they constitute in themselves an Encyclopædia of life and knowledge ; at a time when knowledge, indeed, such as lies beyond the bounds of actual experience, was extremely limited, and when life was singularly fresh, vivid, and expansive". This remark applies with even greater force to the *Mahabharata* ; it is an encyclopædia of the life and knowledge of ancient India. And it discloses to us an ancient and forgotten world, a proud and noble civilisation which has passed away. Northern India was then parcelled among warlike races living side by side under their warlike kings, speaking the same language, performing the same religious rites and ceremonies, rejoicing in a common literature, rivalling each other in their schools of Philosophy and learning as in the arts of peace and civilisation, and forming a confederation of Hindu nations unknown to, and unknowing the outside world. What this confederation of nations has done for the cause of human knowledge and human civilisation is a

matter of history. Their inquiries into the hidden truths of religion, embalmed in the ancient Upanishads, have never been excelled within the last three thousand years. Their enquiries into Philosophy, persevered in the Sankhya and the Vedanta system, were the first system of true philosophy which the world produced. And their great works of imagination, the *Maha-bharata* and the *Ramayana* will be placed without hesitation by the side of Homer by critics who survey the world's literatures from a lofty standpoint, and judge impartially of the wares turned out by the hand of man in all parts of the globe. It is scarcely necessary to add that the discoveries of the ancient Hindus in Science, and specially in Mathematics, are the heritage of the modern world; and that the lofty religion of Buddha, proclaimed in India five centuries before Christ, is now the religion of a third of the human race".

"For the rest, the people of modern India know how to appreciate their ancient heritage. It is not an exaggeration to state that the two hundred millions of Hindus of the present day cherish in their hearts the story of their ancient Epics. The Hindu scarcely lives, man or woman, high or low, educated or ignorant, whose earliest recollections do not cling round the story and the characters of the great Epics. The almost illiterate Oil-manufacturer or Confectioner of Bengal spells out some modern translation of the *Maha-bharata* to while away his leisure hour. The tall and stalwart peasantry of the North-West know of the five Pandava brothers, and of their friend the righteous Krishna. The people of Bombay and Madras cherish with equal ardour the story of the righteous war. And even the traditions and tales interspersed in the Epic, and which spoil the work as an Epic, have themselves a charm and an attraction; and the morals inculcated in these tales sink into the hearts of a naturally religious people, and form the basis of their moral education. Mothers in India know

no better theme for imparting wisdom and instruction to their daughters, and elderly men know no richer store-house for narrating tales to children, than these stories preserved in the Epics. No work in Europe, not Homer in Greece or Virgil in Italy, not Shakespeare or Milton in English-speaking lands, is the national property of the nations to the same extent as the Epics of India are of the Hindus. No single work except the Bible has such influence in affording moral instruction in Christian lands as the *Maha-bharata* and the *Ramayana* in India. They have been the cherished heritage of the Hindus for three thousand years; they are to the present day interwoven with the thoughts and beliefs and moral ideas of a nation numbering two hundred millions."

Romesh Chandra as President of the National Congress. In 1899, he presided over the fifteenth session of the Indian National Congress held at Lucknow, when he was accorded a warm reception not only by the people of that Province but by the country generally. His Presidential Speech was a sound protest against the excessive land assessments in India. The whole of his speech was mainly divided into these heads: "The Creed of the Congress"; "The Famines of 1897 and 1899"; "Real cause of Famines and the Remedy"; "Sedition Law of 1858"; "Calcutta Municipality"; "Military Expenditure and National Debt"; "Village Unions, Municipal Towns and District Boards"; "Imperial and Provincial Executive Councils" and "Progress in the Future". An extract from his utterance on the subject of famine is given below:—

"The time has come when it is desirable to take some effective measures to improve the condition of the agricultural population of India. Their poverty, their distress, their indebtedness, all this is not their fault. Sometimes it is asserted that the poverty of the people and the famines which we witness in India, and in no other well-governed country on earth, are due to

the over increase in population. Gentlemen, this is not so. If you go into figures you will find that the population does not increase in India as fast as it does in many European countries like Germany and England. And if you read the paper written by Mr. Baines, the late Census Commissioner of India, in the first volume of the British Empire Series recently issued in London, you will find the Census Commissioner has distinctly stated that the growth of population in India is not so fast as that in Germany or in England. Sometime, again, it is asserted that the poverty of the Indian agriculturist is due to his own improvidence, wastefulness, and folly. Gentlemen, this is not so. Those who have passed the best portion of their life among the Indian cultivators, as I have done, will tell you that the Indian cultivator is about the most frugal, the most provident, the most thoughtful about his future, among all races of cultivators on earth. If he goes to the money-lender it is not because he is in love with the money-lender, but because he has nothing to eat. If he pays 25 or 37 per cent. as interest on loans, it is because he cannot get loans on lower interest on such security as he can offer." "Gentlemen, the real cause of the poverty of our agricultural population is simple and even obvious, if we have the courage and the honesty to seek for it and to grasp it. It is not overpopulation, for the population does not increase faster than in European countries, does not increase faster than the area of cultivation. It is not the natural improvidence of the cultivator, for those who know the Indian cultivator will tell you that with all his ignorance and superstition, he is as provident as frugal, as shrewd in matters of his own interest as the cultivator in any part of the globe. The real cause of his wretchedness and indebtedness is that, except in Bengal and a few other tracts, the land assessment is so heavy that the cultivator is not able to save in good years enough to meet the failure of harvests in bad years. All our

village industries, like spinning and weaving, have been killed by a free competition with the steam and machinery of England. Our cultivators and even our village industrial classes therefore virtually depend on the soil as the one remaining source of their subsistence. The land assessments should therefore be made in a liberal and even a generous spirit". "The old Hindu Law, based on the actual experience of thousands of years, sanctioned one-sixth the gross produce of the land as its proper rent. The experience of modern times confirms the wisdom of this ancient rule. In Bengal, where the Permanent Settlement and the Land Laws of 1859, 1868 and 1885 save the cultivators from undue enhancements, the average rent paid by the cultivators to landlords does not exceed one-sixth the gross produce in any district, and falls far short of it in eastern districts. The result is that Permanently Settled Bengal, which suffered from the most terrible famine in the last century, has been generally free from destructive famines in recent times. The famines of Behar in 1874 and 1897 were comparatively mild, and there was no loss of life. Extend the Bengal rule to other parts of India; make one-sixth the gross produce the maximum rent leviable from cultivators in other provinces, and the problem of preventing famines in India is solved."

In the concluding portion of the speech we find him saying thus :—

"I have been somewhat of an optimist all my life, I have a belief in progress, I have faith in the British Government, I have lived and worked in that faith and I should like to die in that faith. The experiment of administration 'for the people,' not 'by the people,' was tried in every country in Europe in the last century, by some of the best-intentioned sovereigns that ever lived who are known in history as the Benevolent Despots of the 18th century. The experiment failed because it is an immutable law of nature that you cannot permanently secure the

welfare of a people, if you tie up the hands of the people themselves. Every country in Europe recognises this truth now, and England foremost of all. Every English Colony has obtained a system of Self-Government, and from being discontented and disaffected they are now the strongest supporters of the British Empire. And a system of complete Self-Government in local affairs was conceded to Ireland by the present Government less than two years ago. The conditions of India are different, and I admit freely and fully that we want a strong centralised Government." "Educated India has practically identified itself with British Rule, seeks to perpetuate British Rule, is Loyal to the British Rule, as Lord Dufferin said, not through sentiment, but through the stronger motive of self-interest ; because it is by a continuance of the British Rule that educated India seeks to secure that large measure of self-government, that position among the modern nations of the earth, which it is our aim and endeavour to secure."

Romesh Chandra on Social Reformation. Romesh Chandra was in favor of a social reform on the lines of Eastern method. His opinion on this subject may be clearly gathered from his own words uttered in London in 1901, as are extracted below :—

"It is well-known—speaking at least for the part of India from which I come, and with which I am most familiar—that for the last thirty or forty years or more, a great deal has been done by the people of India themselves in the cause of social progress and of female education. A great deal has been done, not ostentatiously, but by quiet work at home, to help the cause of social progress ; and anything like a lasting and abiding improvement in the country must be done in the future, as has been done in the past, by the people themselves. I think many of the gentlemen present here, who have passed a great many years of their lives in India, like my friend Sir Charles Stevens who has moved the first

Resolution, are familiar with the names of the prominent Indian gentlemen who devoted their lives to the cause of education and of social reform. I need only mention the names of Pandit Iswar Chandra Vidyasagar and Keshab Chandra Sen of Bengal, and of Justice Ranade of Bombay whose recent death has filled the people of India with sorrow. They were prominent men in India who, in spite of various duties which they had to perform, devoted a great part of their time to the cause of social progress and social reform, and were careful to adopt methods which were consistent with our Eastern life, because they knew that all reforms in order to be abiding, must be consistent with our Eastern customs and life. This is a point, which we should always remember—we who try to work in the cause of social reform. The people of India gratefully accept help from all true friends in the cause of reform; they avail themselves of the schools and teachers you provide; they benefit by your sympathy and your support; but nevertheless all abiding reforms must be worked out by themselves, consistently with the life they live. It is not desirable and it is not possible, to Europeanise Indian life. The people of India are well able to judge for themselves what is best for themselves, and Indian life and Hindu life has always proved itself capable of assimilating what is good for itself. It is because we have been able to assimilate all needful reforms from generation to generation and from age to age, that our ancient Hindu life still exists in India when so many phases of ancient life have passed away in other countries like Rome and Greece, like Persia, Egypt and Babylon. Therefore, Sir, our best helpers and our truest friends are those who, while they offer us their help and their sympathy, can at the sametime sympathise with Eastern life and Eastern institutions. And it is because this Association is trying to co-operate with our own endeavours, to help us where we are in need of help, to

provide teachers and schools for the education of our wives, sisters, and daughters, that we gratefully accept its sympathy, its services, and its help. And I have great pleasure, Sir, in seconding this Resolution, because the truest progress that we can make, and the truest line upon which we can make that progress, is the extension of female education in India. It is necessary that our women should be familiar with modern institutions, with modern knowledge, and with modern history; a sound education like this is needed to smooth the path of our future progress."

Controversy with Lord Curzon and "Economic History."

After the Congress when he proceeded to Calcutta, he had a long conversation with Lord Curzon on Indian politics. He particularly pressed two points before the Viceroy: One for some reasonable limit of land revenue to the Government land; and the other for allowing some share to his countrymen in the control and direction of the administration and making some room for them in the Executive Councils of the Viceroy and of the Provincial Governments. On returning to England, he published a book in the name of "Open Letters to Lord Curzon on Famines and Land Assessments in India." Furthermore, he associated himself with a number of high Anglo-Indian administrators who had retired from Indian service rich in renown and experience; and on the 20th December 1900 they jointly presented a memorial to the Secretary of State for India demanding reasonable restriction of land assessments in India. The reply came in Lord Curzon's famous Resolution of January 1902 on the land revenue policy of India. Romesh Chandra then prepared a remarkable work, *The Economic History of British India*, from the date of Battle of Plassey down to the twentieth century. The great work appeared in two volumes, the first in 1901 and the second in 1903. The first treating of the economic condition of India

under early British Rule and the second dealing with that under the Victorian Age. It was the crowning work of his patience, industry and literary ability, being a lucid and complete history of the Industries, Trades and Manufactures of India.

Baroda Administration. After seven years' of arduous toil, he returned to India in 1904, when he was about 56 years of age. The most enlightened Indian Prince of modern age, Maharaja Sir Sayaji Rao Gaekwar of Baroda, invited him to take up the Revenue portfolio of his Council, which he could not refuse. Men who were specially born only to work know no rest. Such was the case with Romesh Chandra. He directed all his energies during his lifetime for the elevation of his beloved motherland either by brilliant literary productions or by sound oratory or by statesmanlike acts all for a distinct purpose, *viz.*, for the improvement of the condition of the millions of his countrymen. He held that service from August 1904 to July 1907, when he used to draw Rs. 4,000 a month. His three years' administration at Baroda was a marvelous success owing to his introduction of many substantial reforms. He did away with the many harassing customs duties; raised the minimum taxable limit from Rs. 150 to Rs. 750 a year; greatly encouraged industrial enterprises; and completely separated the Judicial and Executive functions. For all such administrative reforms, he was called by the people of Baroda as *Daridra-ka Dost*, a friend of the poor.

Romesh Chandra as President of the First Indian Industrial Conference. Romesh Chandra was the first President of the Indian Industrial Conference which met at Benares in 1905, and which meet annually at the time of the National Congress. The address he delivered at the Conference is a marked specimen of his varied knowledge on the industrial questions of India. As to the *Swadeshi* Movement he said:—

"Gentlemen, I sympathise with this movement with all

my heart, and will co-operate with this movement with all my power. Gentlemen, the Swadeshi Movement is one which all nations on earth are seeking to adopt in the present day. Mr. Chamberlain is seeking to adopt it by a system of protection. Mr. Balfour seeks to adopt it by a scheme of retaliation. France, Germany, the United States, and all the British Colonies adopt it by building up a wall of prohibitive duties. We have no control over our fiscal legislation, and we adopt the Swadeshi Scheme therefore by a laudable resolution to use our home manufactures, as far as practicable, in preference to foreign manufactures. I see nothing that is sinful, nothing that is hurtful in this ; I see much that is praiseworthy and much that is beneficial. It will certainly foster and encourage our industries in which the Indian Government has always professed the greatest interest. It will relieve millions of weavers and other artisans from the state of semi-starvation in which they have lived, will bring them back to their hand-loom and other industries, and will minimise the terrible effects of famines which the Government have always endeavoured to relieve to the best of their power. It will give a new impetus to our manufactures which need such impetus, and it will see us, in the near future, largely dependent on articles of daily use prepared at home, rather than articles imported from abroad. In one word, it will give a new life to our industrial enterprises ; and there is nothing which the people of India and the Government of India desire more earnestly than to see Indian industries flourish, and the industrial Classes prosper. Therefore, I sincerely trust that the Swadeshi Movement will live and extend in every Province and in every village in India. There should be Associations formed in every District to extend and perpetuate this movement, and to stimulate the use of country-made cloth and country-made articles, not only in towns, but in rural villages. Such Associations should peacefully

and quietly extend their operations from year to year, disregarding the jeers of their critics, and braving the wrath of their opponents. Spasmodic and hysterical exhibitions should be avoided, for, as a great English writer remarks, strength consists not in spasms but in the stout bearing of burdens. Mindful of the great work we have to perform, we should work with the calm consciousness of doing our duty towards our countrymen. If we succeed in this noble endeavour, we shall present to the world an instance, unparalleled in the history of modern times, of a nation protecting its manufactures and industries without protective duties. If we fail in this great endeavour, and prove ourselves false to the resolutions we have formed and professed, then we shall deserve to remain in that state of industrial serfdom to other nations from which we are struggling to be free."

Place in the Decentralisation Commission. He left Baroda on long leave in 1907, when Lord Morley was pleased to appoint him a Member of the Royal Commission on Decentralisation. Before joining the Commission, he toured in Southern India and visited such important Native States as Mysore, Cochin, Travancore, and went as far as Ramesvaram, receiving the utmost kindness and hospitality from the Rulers and Officers of those States. He spoke at public meetings at Trichinopoly and Madura, Tanjore and Kumbakonam. Romesh Chandra was presented with an address of welcome by the educated citizens of Bangalore on 26th September 1907 in which they eulogised his services to India as a Civilian and Historian. In reply to their address, he referred to rich South Indian literature which he was exploring and called more attention to oriental literature in Indian schools. Alluding to political work he strongly recommended slow and steady work of true advancement pointing to historical events which required steady and abiding work. He was sure the

British Government which was most enlightened would recognise true progress and grant self-government eventually. On the 2nd November, he delivered an admirable workman-like address on the study of Indian History, in the course of which he said, "that the education of Indian students was not complete without some general but sound and accurate knowledge of the past history of India. No one can qualify himself as a modern Indian citizen without a sound knowledge of India's past history. There is unity in Indian history." With admirable clearness, Romesh Chandra traced the seven ages of Indian history. "Our success and is still more our failures," he says, "in the past have lessons for us in the present knowledge of national strength. The past inspires us in the present endeavours. Knowledge of national weakness is still more helpful in correcting our mistakes and seeking proper remedies. All history is instructive in this way but the genius of the Indian nation is not the genius of West ; hence knowledge of Indian history is peculiarly helpful in the present day to guide, warn and lead us onwards. We shall feel stronger in our present great national struggle if we draw inspiration from the past."

The Royal Decentralisation Commission, in the words of its President, Mr. Hobhouse, "was directly appointed by the King-Emperor for the purpose of directly reporting to him upon the state of the machinery of the Government in his Indian dominions. The conception of the Commission issuing from such a source connotes the absence of representation of individual interests or of politics attributed rightly or wrongly to the central or to the local governments. The Commission has been specifically committed to unsparing impartiality in its inquiries. It is evident that somewhere in the chain that binds together all the complex and scattered machinery of Government there is certain amount of grit which from time to time throws

it out of gear. It is the duty of the Commission to point out where repairs are necessary or even if need be where it would be advisable altogether to scrape the antiquated and therefore useless machines. By such means it may be possible to bring increased peace and contentment to the inhabitants of these great territories and give prolonged vitality to the instrument of the Government". Romesh Chandra was the only Indian Member in the Commission, which met first at Madras on 22nd. of November 1907. He went with the Commission to Madras, Burma, Bengal, Eastern Bengal, Central Provinces, United Provinces, Bombay, Sindh, Beluchistan, N. W. Frontier Provinces, Simla and the Punjab. On completing its work in India he proceeded to England for the last time in April 1908 with the Commission to discuss, deliberate and frame the final report. He has cordially agreed with his colleagues in all liberal recommendations but has vigorously dissented from them in those that are illiberal. He embodied in its report the practical suggestions which may enable his countrymen to guide and control local administration on lines that may gradually advance them in the art of self-government.

Romesh Chandra on Lord Morley's Reforms. He was in London all through the summer and autumn of 1908, when he took a lively interest in the scheme of Indian Council Reforms introduced in 1910 and exerted in company with Professor Gokhale, who was then in London, to secure some real reforms for India. We take the following from Mr. Dutt's letter to Sir Herbert Risley, printed in Volume III. of the Papers on Constitutional Reform in India relating to Mahomedan representation :—

"England has ruled India for over a century on principles of absolute neutrality and impartiality in regard to castes and creeds. Those principles cannot now be discarded."

"It is under British Rule, and in British Schools and Colleges, that we have slowly learnt to disregard caste and creed distinctions in our civic life. Hindu, Mahomedan and Christian have been educated in the same institutions, worked in the same offices, sought the votes of the same constituencies, and stood by each other on the same platform and in the same Council Chamber. Remaining apart socially, we have learnt to ignore caste and creed distinctions in civic and political work. It is not for the British Government now to undo its past work and to accentuate, and perhaps embitter, our social differences by making them the basis of political distinctions".

"European Governments in the present day do not form separate electorates for Protestants and Roman Catholics ; they wisely ignore religious distinctions in shaping their political and civic institutions. To create electorates or hold elections in India according to caste and creed would be attended with greater danger in the future than in any European country. It would be fanning the embers to a flame which might, under unforeseen and unfortunate conditions, leap to a conflagration. It would be creating jealousies, hatreds and evil passions in every village and in our every-day life. It would be teaching us to disunite, to vote according to religion, to nurse sectional differences, and to rekindle dying hatreds and jealousies. It would assuredly lead to an increase of religious ryots and disturbances in the future, and would thus weaken, and not strengthen, British administration."

Prime Minister of Baroda. Romesh Chandra returned to India in March 1909 and after a few months he rejoined his work at Baroda, as the Prime Minister of that model State. The Gaekwar raised the salary of the office from Rs. 3,000 to Rs. 4,000, per mensem, because the appointment was given to Romesh Chandra. The whole period of Mr. Dutt's tenure

of office at Baroda was of continual progress and prosperity of the State. The Maharaja highly appreciated his merits and he was satisfied that the right man had been placed in the right place. The last of his literary effort was that of an interesting and a thoughtful paper on "Village Self-Government in Baroda", published in the "Hindusthan Review" of Allahabad in 1909.

His Last Days. Mr. Romesh Chandra Dutt was suddenly attacked with *Angina Pectoris*, due to his hard labour in making arrangements for the reception of Lord Minto into the State of Baroda, which caused his death on the 30th. of November 1909. The news of his disease caused a grave anxiety all over the country, but his sudden death had at last cast a gloom over the Empire. The funeral took place with great honor at Baroda. He left behind him a widow, the only son Mr. Ajoy Chandra Dutt, an Advocate practising in the High Court of Calcutta, and four daughters.

As an Administrator, both in Bengal and in Baroda, Romesh Chandra ranked with the highest of his generation. As a Patriot, he took his stand in the esteem of his countrymen with the greatest of his contemporaries. As an Author and Historian he has scarcely a rival to-day among his countrymen. A life-size oiling of Mr. Dutt was hung up in the Town Hall, Calcutta, ten years before his death in December 1899. A movement has been set on foot in Bengal in 1910 to perpetuate the memory of the mighty man by establishing a "Romesh Chandra Museum" in Calcutta. The Bangiya Sahitya Parishad has taken the lead and the Maharaja Gaekwar has intimated his desire to be its patron and has given a donation of five thousand rupees in aid of the memorial. "The Museum", says the circular letter of the Sahitya Parishad, "is intended partly to supplement the Archæological section of the great Indian Museum of Calcutta, there being considerable scope for investigation in that branch of research, and partly to build up a collection of indigenous

works connected with Indian arts and letters, there being no such collection at present in the Province”.

Feeling in the Country. The outburst of feeling of his loving countrymen were expressed in numerous condolence meetings and also by messages of sympathy in and from all parts of the country. The “Bengalee” thus summed up the many-sided qualities of that distinguished statesman of modern India :—

“It is with the deepest regret that we have to announce the death of Mr. Romesh Chandra Dutt, C. I. E., late Dewan to His Highness the Maharaja of Baroda. A prince and a great man has fallen, and from the stage of Indian affairs has passed away one of the most distinguished leaders of thought whom this generation has produced. India mourns the death of one of the noblest of her sons whose activity filled almost every walk of life in which India to-day is interested. Administrator, author, orator, thinker, Romesh Chandra Dutt stands out as one of the most prominent men of his generation. His loss, we fear, will not be made good within a measurable distance of time. His academic career was brilliant. * * * In later life he more than fulfilled, the promise of his youth. To whatever office he was appointed he did the amplest justice. * * * As Magistrate of Mymensingh and of Midnapur—two of the heaviest districts in Bengal—he vindicated the character of his countrymen for executive trusts of the highest order. In due time he was appointed Commissioner of a Division. * * * He retired, not, indeed, to enjoy leisure, but to continue with redoubled vigour that literary career which had been interrupted by his administrative duties and to which he felt a special call. * * * As Revenue Minister at Baroda he reformed the fiscal system of the State, helped to abolish harassing duties and further the interests of trade and commerce. As a Member of the Royal Commission on Decentralisation his services will not be forgotten by his grateful

countrymen. The admirable note of dissent in which he urged the appointment of District Councils to assist District Officers is a valuable State document. * * * On revenue and administrative matters Mr. Romesh Chandra Dutt was an authority. As an author of Bengali Prose, he occupies a high place, and his translation of the Rig-Veda into Bengali is a monument of his industry, of his wide and accurate knowledge of the great classic language of India. India mourn to-day the death of one of her greatest sons, and we believe that in every homestead in Bengal the voice of grief will be heard over the loss of one who was one of the noblest representatives of his generation, whose services a grateful country will always remember, whose memory it will cherish with abiding love, affection and gratitude". * * *

The Corporation of Calcutta unanimously adopted a Resolution in the following suitable expressions :—

"That the Corporation desire to place on record their sense of irreparable loss which the country has sustained by the death of Mr. Romesh Dutt who rendered invaluable services to this country."

In moving the Resolution, Rai Radha Charan Pal Bahadur, the most active and energetic Commissioner under the New Act, said many beautiful and appropriate things, from which a passage is quoted here :—

"He was a staunch advocate of self-government and he had great faith in the wisdom and sagacity of British statesmen in the realisation of that national aspiration. To this end he worked on the Decentralisation Commission and if the citizens of Calcutta have the good fortune to get substantial self-government at no distant date it will be not a little due to the labours of Romesh Dutt."

The "Pioneer" of Allahabad thus writes of the late lamented Mr. Dutt :—

"We regret to hear of the death in Baroda early on Tuesday morning of Mr. Romesh Chandra Dutt, C. I. E

At the time of his death Mr. Dutt was holding the appointment of Dewan of Baroda, having returned to the Gaekwar's service a year ago after the completion of the labours of the Decentralisation Commission of which he was a Member. He had previously been Revenue Minister in Baroda, and his influence is doubtless to be traced in some of the administrative experiments that have latterly been made in this model State. Having taken third place in the list of successful candidates in the Civil Service examination of 1869 Mr. Dutt was destined to enjoy the distinction of being the first Indian to hold the position of Commissioner of a Division. That was, of course, an achievement to be proud of in days before the era of self-conscious reform. Mr. Dutt, if he could not aspire to the dizzy heights of Executive Council Membership, was at any rate quite prepared to put the Government of India right on certain points of policy, and he had the satisfaction of drawing from the Government of India the most tremendous resolution that has ever emanated from the Calcutta or Simla offices. A Nasmyth hammer is not the best instrument for crushing a nut and it is to be feared that the very weight of the Curzonian weapon told against its efficiency when employed against a gentleman so lightly equipped for polemical discussions as Mr. Dutt, for all his researches into the economic history of India under British rule. If Mr. Dutt, however, was no very safe guide as a political economist, he was not without the salt of genius. His Bengali novels, his "Civilisation of India" and "Economic History" may serve to remind us of great literary activities, but one must turn to his English translations of the *Mahabharata* and *Ramayana* to find Mr. Dutt at his best, a weaver of smooth-flowing and delightful verse."

Expressions of sympathy reached His Highness the Gaekwar of Baroda from all quarters. Lord Minto was pleased to send the following message to His Highness :—

"Grieved to hear of Mr. Dutt's death and sincerely sympathise with you in your loss." Thus ends the most active and brilliant career of Mr. Romesh Chandra Dutt, who disappeared from this mortal world after 60 years of incessant toil in varied directions for the advancement of his countrymen.

"Rames is dead, India weeps,

Almighty willed it so ;

Mighty child how early sleeps !

Ever poorer Indians grow.

Sons of Banga wished him home

Convey his body Ganga's shore,

Hero would *soptā kote* come

All from *bhakti* ever more.

Now becomes our solemn part

Deported greatness to enshrine

Right worthily in nation's heart

All 'ternity to beck'n and shine.

Deary ho lov'd people and land.

Untiring work'd here and 'broad,

There's none left to command

The walks of life chalk'd and trod."



SIR TANJORE MADHAVA ROW.

"This ripe and talented statesman (Sir Madhava Row) had the fullest scope for the exercise of all that constructive ability, independence and tact with which he was so largely endowed, and which guided him to such success as rarely crowned the career of any other native in the public service since the establishment of British supremacy in this country."

—The "Hindu."

Early Career. The name of Raja Sir T. Madhava Row stands out most prominently in the history of Indian politics, on the roll of the most eminent Native Statesmen who flourished in the last century. He comes of a Marhatta Brahmin family, which settled at Tanjore at the time of its subjugation by the Marhattas in the sixteenth century. Madhava Row was born at Kumbakonam in 1828,—the year in which the beneficial administration of Lord William Bentinck commenced in India. Like most of the greatmen who distinguished themselves in this country, he was not born in a distressed family, but on the other hand he came of a family which was noted for its intellectual attainments and well-to-do condition. His father R. Runga Row was for some time the Dewan of Travancore and gained the reputation of an able official. His uncle R. Venkato Row displayed his efficiency as Dewan of the Travancore State in its early days. After being thoroughly versed in his native tongue Madhava Rao commenced his



Raja Sir Tanjore Madhava Rao, K. C. S. I.

English education, at the age of thirteen in the Government High School, Madras, where he soon attained proficiency in Mathematics. He received his education till 1846 and left school on obtaining a first class diploma.

Brilliant Services in Three Great Native States.—The intelligence of Madhava Row attracted the attention of his Professor, Mr. E. B. Powell, C. S. I. When the Professor vacated his place temporarily, Madhava Rao was selected to act as Professor of Mathematics and Natural Philosophy. From 1847 to April 1849, he served in the Accountant-General's Office in Madras. Next he entered the service of the Maharaja of Travancore, as tutor to the Princes, when he was only 21. He discharged his duties so ably, that the Maharaja was pleased to transfer him to the State office in 1853 as Deputy Peshkar. The State then not being properly managed, a chaos prevailed all over it, which caused Lord Dalhousie to issue strict orders for making the affairs all right. Madhava Rao, then a most junior officer, suggested some reforms to the Maharaja, who readily accepted them and placed him in charge of the southern districts for carrying out the scheme he suggested. Within a short time Madhava Row was able to remove all the corruptions which had cast a slur upon the Travancore administration. As to his services, the Political Officer acknowledged them in the following words :—

“Within the short space of a year, Madhava Row had called forth order out of disorder ; had distributed justice between man and man, without fear or favour ; had expelled dacoits ; had raised the revenues ; and his minutes and State papers shewed the liberality, the soundness and the statesmanship of his views and principles. He had received the thanks of his sovereign ; he had obtained the voluntary admiring testimony of some of the very missionaries who memorialized, to the excellence of his administration.”

On the death of Dewan Krishna Rao in 1857, Madhava Row was raised to the place of Diwan of the Maharaja of Travancore's State,—the highest appointment in a Native State, when he was a young man of thirty. When he took over charge of the office, he found all sorts of mismanagements and bad practices prevailing in the State. Madhava Rao, at once, engaged himself to the reformation on an extensive scale. During his fourteen years' administration, he thoroughly reorganised every department of the State and thus brought about complete peace and happiness in that historic Native State of Southern India. The new Dewan perceived that "it is in the gradual and judicious extension in the Native States of the general principles of Government which are applied in British territory that their rulers will find the surest guarantee of their administrative independence, and the best safeguard against intervention on the part of the paramount power." Again he says: "It is my cherished wish to provide for every subject, within a couple of hours' journey, the advantages of a doctor, a school-master, a judge, a magistrate, a registering officer and a post-master." As soon as he became Dewan, he directed his reforming hand to various objects of public utility chiefly to those as are named below. On the social side, he first settled a long standing ill-feeling between the Brahmins and Shanars of the State, but did not interfere with the expenditure for charitable purposes or for feeding of the Brahmins. On the commercial side, he altogether abolished some unjust taxations and put a stop to some evil practices, namely, he checked the monopoly of pepper trade and imposed an export duty; he abolished the tobacco monopoly which facilitated the growth of its import and adopted a free trade policy between the British Government and the Travancore Raj. As to re-organisation of the State services, he raised the salaries of the employees in the police and judicial services for removing the corruptions; and placed the Educational

and Public Works Departments on a better footing. He completely organised a judicial service on the model of British India. The British Laws were introduced into the State and the post of Chief-Justice was created and such appointments as that of District Judges and Munsifs were filled up from able men resident therein. As regards the land revenue administration, land-tax was considerably reduced; he did away with the lottery system of land settlement and established a moderate assessment, which gave an impetus to the agricultural development of the State. And last but not the least, under the head of educational reforms, the High English schools, Vernacular schools and Girl schools were established at the different centres of the State and an Arts' college was started for the facility of higher education. It is to be remembered that there was only one English institution in the State before he joined. The better provision for medical aid and the better means for communications were included in the objects of his administrative reforms in that great Native State of India. While going through all these heads of improvements, one naturally becomes anxious to know as to the financial status of the State under Madhava Rao. After meeting all such increased expenditure he showed a clear margin of surplus from its annual income during his long career as Dewan to the Maharaja of Travancore.

On his resignation of the Dewanship after fourteen years in May 1872, the Maharaja bestowed on him a monthly pension of rupees one thousand in recognition of his brilliant services to the State. During this time when Lord Napier was temporarily filling the office of Viceroy and Governor-General of India offered him a seat in the Supreme Legislative Council, he declined the honour for private reasons. Again, he was invited to give his evidence before a Committee on Indian Finance in London, but he did not accept it. Madhava Row was first made a 'Raja,' and in April 1866, was invested with the

Insignia of a Knight Commander of the Most Exalted Order of the Star of India. When presenting him with the Insignia in a State Durbar, Lord Napier, then Governor of Madras, addressed him in the following expressions :—

“Sir Madhav Row,—The Government and the people of Madras are happy to welcome you back to a place where you laid the foundation of those distinguished qualities which have become conspicuous and useful on another scene. The mark of Royal favour which you have this day received will prove to you that the attention and generosity of Our Gracious Sovereign, are not circumscribed to the circle of her immediate dependents but that Her Majesty regards the faithful services rendered to the Princes and people of India beyond the boundaries of our direct administration, as rendered indirectly to herself and to her representatives in this Empire. Continue to serve the Maharajah industriously and wisely, reflecting the intelligence and virtues of His Highness faithfully to his people. The mission in which you are engaged has more than a local and transitory significance. Remember that the spectacle of a good Indian Minister serving a good Indian Sovereign is one which may have a lasting influence on the policy of England, and on the future of Native Governments.”

When Sir Madhava Rao resigned his appointment in the Travancore State, he yet possessed full vigour and energy that was characteristic of him. The distinction of his exceptional capabilities as a sound and successful administrator was widely known all over the land, which had arrested the attention of Maharaja Tukoji Rao Holkar of Indore, who offered him the place of Dewan of his State. He having accepted it assumed reins of office in 1873. During his three years' service in Indore, the people derived much benefit of his wide experience and vast capabilities. At this time, the affairs of another Marhatta State were in great confusion, requiring the able services of

Sir Madhava Rao's stamp. It was when the reigning Gaekwar of Baroda Maharaja Mulhar Rao was just deposed for conspiring to poison the British Resident and other acts of misrule ; and the present Maharaja Sir Sayaji Rao, the most enlightened Native Ruler of Modern India, was invested to the Raj by Lord Northbrook. The selection for the most responsible post of Dewanship, according to the then condition of the State, fell to the lot of Raja Sir Tanjore Madhava Row, who took up the control of the administration of Baroda in 1875. Sir Madhava Row had to encounter many serious types of difficulties at Baroda as the whole State was then in a hopelessly muddled condition. It should be prominently recorded in the history of Baroda State, if such a work is undertaken at any time, that it was through the wise, sagacious and firm administration of Sir Madhava Rao, that the State was at one time relieved from a crisis which may lead to the destruction of so great a Native State, if not the greatest. Here, too, he directed his full energies in removing all the formidable obstacles that stood in the way of carrying on a successful administration, and in the reformation of the various departments of the State. The numerous competitors to the Raj were pacified by handsome allowances. The men who were dissatisfied on the deposition of the former Maharaja were conciliated in the same way. Taxation was appreciably reduced ; the Police Department was reorganised and the judicial administration was improved to a greater extent. He provided liberal allowances for such vital causes, viz., education, medical relief and construction of works of public utility. The financial embarrassment had disappeared and the financial resources of the State had been greatly enhanced. The land-revenue of the State was simplified by the introduction of the ryotwari system. All these acts can be clearly understood from his own report after five years' works in the State :—

“It would be false modesty to disguise the fact that

during these five years, our work has been exceedingly heavy and trying, for the fact accounts for our visible delays and deficiencies. It is not simply that we have had to carry on ordinary current business. We have had to investigate and decide a multitude of matters inherited by us, which in number and complexity are probably unsurpassed in any other Native State. We have had to organize the machinery of Government. We have had carefully to consider and carry out reforms. We have had to bring under control a vast expenditure in all its dark and intricate ramifications. We have had to rectify our relations with our numerous and diversified neighbours. In this respect, grave and embarrassing aberrations from sound principles, had, in course of time and neglect, sprung up, and then correction presented peculiar difficulties. We have had to bring them to the notice of the authorities concerned, to explain, to discuss, to convene and sometimes to respectfully expostulate. The extra strain thus caused has, however, begun now sensibly to diminish, and it is therefore hoped that we shall be increasingly enabled to devote our time and energies to the development of external improvements. It must be frankly admitted that there is still abundant scope for our directions in this direction. All that we claim to have done is that we have fulfilled the primary obligations of a civilised government."

He resigned after eight years' memorable service as Prime Minister of Baroda, in 1883. A biographer thus noticed of his career at Baroda :—

"Some of the critics of Madhava Rao's administration at Baroda have not hesitated to declare that he yielded without protest, whenever, the Imperial Government thought fit to interfere; and that he was not strong enough to resist the demands of the supreme power; and that his solicitude for the well-being of the State was only subservient to his regard for the official point of views. This criticism does not take due regard of the

fact that Madhava Rao was not a minister of an independent State but of a Feudatory State dependent for its very existence upon the good will of the Paramount Power. It is a mere ignorance of facts to assert that Madhava Rao did not protest * * * but he, with his usual practical temper of mind, knew that he ought to protest emphatically against suggested innovations prejudicial to the interests of the State, but he also knew when he ought not to urge his position any further without losing even the chance of a compromise which would do at least some measure of justice. Of course to the closet statesman merely reviewing the life of a practical statesman, Madhava Rao might appear as too yielding and timid, but the practical exigencies of affairs override considerations of mere abstract justice. Madhava Rao was not such an example of administrative unwisdom as to refuse the half-bread because he could not get the whole bread. The interference of the British Government with the opium, the salt and other concerns of the Baroda State met with many vigorous and statesman-like protests from Madhava Rao, but the superior position carried the day, and he submitted with good grace. We cannot do full justice to the vast genius, consummate tact, immense patience, wise sobriety of thought, of Madhava Rao. It is a matter of great pride to every one in India that even in these days, when the field for the display of administrative capacity is restricted to the ambition of even the most capable Indian, a man like Madhava Rao could be born and raise the reputation of the Indian name to the loftiest height. It is also a matter of sorrow that men like him cannot aspire to anything higher than work in a Native State, and that they cannot shape the destinies of the Empire and read their history in a nation's eye. The study of his life affords hope that India need not yield to despondency, and that the latest vigour of her sons is yet inexhaustible and that it only needs the touch of

new opportunities to disclose deeper mines of political knowledge and wisdom."

The "Hindu" of Malras gives the following account of his services in Indore and Baroda States :—

"The fame that grew around Madhava Row's name had so extended all over India and the British Government itself had acknowledged his high character and rare abilities so frequently, that when the Maharaja of Indore was in search of a competent person to take the office of his Chief Minister, it was offered to Sir Madhava Row. Sir Madhava Row was still in the prime of his life, and being full of ambition and energy, he accepted the offer that was flatteringly made to him. He remained at Indore about three years, and there too his reforming hand was seen in almost every department of the administration. At this time, the affairs of another important Marhatta State were in a state of great confusion and required an able, resolute and experienced minister for their control. Mulhar Row Holkar had just been deposed for a conspiracy against the Resident, and Lord Northbrook having nominated the present ruler as his successor, cast about for a competent native statesman to restore order and to efficiency in that much misruled State, and to bring the administration to the same condition of systematic progress that was manifest in Travancore and Indore. Lord Northbrook at once turned to Sir Madhava Row, and pressed him to take up the control of the administration of Baroda. Between 1875 and 1883 the administration of Baroda was under the direction of Sir Madhava Row, and it was here, we believe, this ripe and talented statesman had the fullest scope for the exercise of all that constructive ability, independence and tact with which he was so largely endowed, and which guided him to such success as rarely crowned the career of any other native in the public service since the establishment of British supremacy in this country."

"What amount of good work Sir Madhava Row did at Baroda can be best understood by a comparison of the state of Baroda when he took charge of it with its condition when he retired from it after eight years of work as its Prime Minister. Almost every department was re-organised, public works and education were pushed forward with great vigour, and many knotty disputes between the Gackwar and his feudatory chiefs, which had retarded smooth administration, were settled. We have no time to-day to review the career of this remarkable man during the twenty-five years of the best part of his life that he spent in administering successively three native States, in evolving order and efficiency from the confusion and corruption that had marked their administration, and in restoring them to a condition of general progress and financial prosperity. A great admirer of English institutions and principles of Government, especially as they had been modified and adopted in India, he well knew how to proceed in introducing changes and reforms. He showed special ability on the financial side of the administration and it was in view of this fact and his great and memorable efforts in freeing the commerce of the States he administered from all injurious and old-fashioned fetters, that the late Mr. Fawcett called him the Turgot of India. An appreciative, and we may say, a grateful Government conferred on him the highest honours that are at its disposal. When he resigned his office as Prime Minister of Baroda, he settled in Madras, where he resided till his death."

Public Service. After his retirement from official position, he took active interest in public movements, both political and social, which in comparison with his administrative works, are of less importance. He spent the rest of his life in Madras, his native province. He under [the signatures of 'A Native

Thinker' and 'A Native Observer' contributed to the press some short articles, two of which are appended below :—

"Indian Evils Mostly Self-Created" :—"The longer one lives, observes, and thinks, the more deeply does he feel there is no community on the face of the earth which suffers less from political evils and more from self-inflicted or self-accepted, or self-created, and, therefore, avoidable evils, than the Hindu community!"

"On Doing Good" :—"An ambition to do good to one's countrymen is natural and honorable. It is a matter of congratulation that India at present abounds with thousands of men actuated by such ambition. A large proportion of these are young, eager, and intelligent. They will act in laudable and friendly rivalry with each other. May they all—each in his sphere—be blessed with success! Scarcely one in a thousand, or even ten thousand, gets the opportunity to render great and brilliant services to his country, but everyone may do some good. Individual contributions to public good, however small in each case, must increasingly accumulate as time goes on, and lead to results, not only palpable, but striking."

"Indeed, the small contributors to public good may, in the aggregate, excel the great contributors, just as the 3rd class passengers pay the Railways better than those of the 1st and 2nd classes."

"To maximize the success of the whole, the following conditions seem very desirable" :—

"Each individual should resolve to do some good according to his means and opportunities and as often as may be possible."

"Then again, each should firmly resolve not to clash with, not to counteract, not to nullify, not even to discourage, the efforts of others."

"These two conditions are of fundamental importance, and ought to be kept in view by all those who would labour for the public good. Reflect a little, and you will be able to appreciate their importance."

“A few words more on this topic. Let some labour in the political sphere. It would be a great mistake to suppose that this is the only sphere available. It would be a great mistake for all sorts of people to rush into that sphere under the mistaken supposition that it is the only one available. There are, undoubtedly, other spheres where in immense good might be done with much less trouble and at much smaller cost, and in less time. Many might labour to promote public health. Many might labour to promote public comfort. Many might labour to improve public taste. Very many might labour to remove the ignorance of the great masses of the people, and ignorance from which they suffer infinitely more than from all other causes.”

Among his public utterances, the two are most important to be mentioned here. The one was on the “Lord Ripon’s Rule in India” delivered in 1884, and the other was delivered as Chairman of Reception Committee of the third Indian National Congress in 1887. In the first named speech we find him saying thus :—

“We all know that India presents to intelligent contemplation the most capacious, the most splendid theatre ever offered for the exercise of political justice and political benevolence of the highest order. Lord Ripon is now about to retire from that great theatre, after having played there a conspicuous and memorable part for four years and a half. He will be remembered through the length and breadth of the vast Empire, for the lofty conception of his duty to his subject millions, for the firmness with which he performed his duty, and for the patience and courage with which he withstood his opposition and the obloquy which too often attend greatness in this imperfect world. History will note with admiration how this British statesman from cold northern latitudes has won the entire confidence of three hundred millions of keen and critical orientals. Every one of

these has invincible belief in the rectitude of his intentions and the purity of his motives. Every one has felt assured that the great interests of India could not have been committed to safer custody. A vast and diversified community has shared the common conviction that no party or political temptations, however strong, could ever seclude him from his lofty ideal justice. He is universally regarded, he is almost idealized, as the embodiment of the highest and purest political virtues. His popularity is so great that a word from him can accomplish more than an army of a hundred thousand bayonets. One great cause of this immense popularity is that his rule has been dominated by a genuine sympathy for the native populations. His rule has not been of that cast-iron type—dry rigid, and inelastic—which is so inconsiderately advocated by those who insist upon the rights of conquest. He has felt a personal interest in the welfare of the great masses. Another cause of that extraordinary popularity is the simple grandeur of his character and policy. There is no cunning in it, no dissimulation—not the slightest tinge of duplicity—no mystery whatever. Everything has been massive and manly—nothing spurious or meretricious. He has been frank and open. He has desired every publicity to be given to the objects and reasons of his measures. He has always manifested a sincere solicitude to obtain a knowledge of the views and feelings of those whom his measures affected, and has given them every due consideration. There is something in the composition of Lord Ripon, in special harmony with the broad and benevolent principles of the great Proclamation of the Queen issued to India in 1858. He has proved himself the fittest agent to give effect to these principles. Happy, indeed, would India be if the British Cabinet could select a succession of such agents to direct her destinies in the spirit of that great charter. * * * * In assembling here to-day to do honour to such a statesman, we are eminently

honouring ourselves, to honour our great benefactor, and to offer him the tribute of our gratitude, is a deep-rooted instinct of our nature ; let us heartily obey that instinct."

A Friend of the Congress. Sir Tanjore Madhava was a friend of the Indian National Congress,—the fact may be corroborated by the following extract from his speech in welcoming the Delegates of the Congress in the city of Madras, as alluded to above :—

"That we should rejoice with pride to receive you, and that you should kindly consent to be our honored guests is, gentlemen, I think, quite natural, when we take into account the forces which have been at work among us, and the environment with which we have been surrounded by the wisdom, justice, and generosity of the British nation. Contact with such a nation is like the contact of iron with the magnet. It has the inevitable effect of the nation operated upon, being, by insensible degrees, assimilated to the dominant type. Let cavillers at this view shew me the people who, having been taught the lesson of liberty and enlightened statesmanship, did not, in due time, thirst for the blessings of freedom and good government. Let them shew me the community which having been brought within the sphere of liberal education did not wish and strive to secure a status consistent with such culture, and necessitated by such discipline. Let them shew me the land which is covered with a net-work of railways, spanned by telegraphic lines, and studded over with post-offices, but which is not characterised by the dropping off, like autumn leaves, of local prejudices and homebred idiosyncracies. Such a people and such a land can exist only in the revelings of a wild imagination,—at any rate, cannot bring myself that they could exist within the pale of that empire, which they beautifully described as the empire on which the sun never sets. To a multitude of factors, such as these,

the Indian community has been subjected, for over four-score years ; and who can wonder that local differences are getting effaced, and that there is among us an earnest desire to recognise original identity of type and undoubted community of interests, to fraternise and unite. Thus then, it seems to me nothing strange, nothing phenomenal, that I should witness before me, in a vast and most influential assembly, the union of cultivated intelligence and patriotic ardour and the confluence (so to speak) of many different streams of thought and of feeling. I see before me representatives from all parts of India, whose very personal appearance will bring home to the mind of the unprejudiced observer the conviction that, varied as are the castes and creeds and races of India, there is still a powerful bond of union, which makes our hearts vibrate with sympathy and mutual love and a common affection for our mother-country. To well-balanced minds, such a gathering must appear the soundest triumph of British administration and a crown of glory to the great British nation" * * * * *

"Now that a splendid Empire has been constructed, completed, and consolidated, now that unbroken peace and order have been established beyond the dreams of Asiatic philosophy, this Congress represents that very factor which is necessary for the further development of India. From all that I have known of Englishmen, during half a century of intimate intercourse with the best of them, I have no hesitation of assuring you that your well-meant offer will not be superciliously rejected. Henceforth, let us, therefore, invariably act on the principle that the various populations of this extensive empire are bound together by a common Government, by common interests and by mutual sympathies. Judged most unparingly, the worst features of gatherings of this description might be superabundance of enthusiasm and youthful impetuosity. But as a great thinker has said, men learn to run before they learn to walk ; they

stagger and stumble before they acquire a steady use of their limbs. What is thus true of individuals is equally true of nations ; and it is uncharitable to form a forecast of the future from the failings and weaknesses, if any such should exist, incidental to a recent stage. The sentiments appropriate to such a condition of things are sympathy and kindly direction. An attitude of antagonism or of scorn only causes irritation and soreness : and it rouses, not unfrequently, a spirit of recrimination, if not also of answering disdain. This is almost a law of nature, I will, therefore, ask our critics to remember the early history of nations, and to judge in a spirit of charity and magnanimity.”

“When I ask this of our censors, permit me to advise you to be moderate and forbearing. It is the nature of vaulting ambition to overleap itself. It is the character of renovated youth to be carried away by excessive zeal. Steer clear of such shoals and quick-sands. Discuss without prejudice ; judge without bias, and submit your proposals with the diffidence that must necessarily mark suggestions that are tentative in their character. Much irritation and retaliation will be avoided if the mutual dependence of the rulers and the ruled is steadily kept in view. With the ruled, it must be a postulate that rulers err from ignorance, and in spite of their efforts to avoid mistakes. By the rulers it must be taken for granted, that when subjects petition and expostulate it is not in a spirit of disputation or cavilling, much less of disaffection and disloyalty, but only to enlighten those holding sway over them, and, in a peaceful and constitutional manner, to have their wishes understood and their grievances made known. I entreat you to lay to heart these words of caution to all parties concerned—words which I ask you to accept out of regard for my long experience, for my age and for my earnest desire to see my countrymen, prosperous and happy.”

End of his Career. Sir Madhava Row “ranged himself on the side of cautious reform in social matters, and made no secret of his opinion that the custom of infant marriage and enforced widowhood were baneful and required a mild corrective at the hands of the Legislature,” so says Mr. B. M. Malabari, the well-known social reformer in the Western Presidency, in his *Indian Spectator* of April 12, 1891. After sixty three years of glorious career Raja Sir Tanjore Madhava Row died in Madras on the 4th of April 1891,—the year which also took away that illustrious reformer of the last century, the Venerable Pandit Iswar Chandra Vidyasagar. India which had the reputation of producing such distinguished statesmen as Todar Mull and Nana Farnavis has even in these times gave birth to such great statesmen as men like Sir Madhava Row and others of whom any nation or any country may well be proud.





Nawab Bahadur Abdool Luteef, Khan Bahadur, C. I. E.

NAWAB ABDOOL LUTEEF.

"Nawab Abdool Luteef owed his position not only to his official services, or to his connection with numerous public bodies, or to the distinctions and decorations which had been bestowed upon him, but to the fact that he devoted his life to the promotion of the two great principles, the encouragement of education amongst his Mahomedan fellow-subjects, and the promotion of confidence and good-will between those who professed his own religion and their Hindu and European neighbours."

—Lord Lansdowne.

Family History. Among the eminent Mahomedans of India who flourished in modern times one of the greatest names is that of the late lamented Nawab Bahadur Abdool Luteef of Calcutta. As "the most distinguished Mussalman Reformer of the day" (so says Sir W. W. Hunter); as the pioneer of English education pre-eminently among the Mahomedans of Bengal, and in a sense of India; as the indefatigable promoter of friendly feelings between the rulers and the ruled and the different sections of Indian Society; as the trusted adviser of Government in regard to all questions affecting native interests and particularly those of his own co-religionists; as the most jealous watcher of the welfare of the community to which he belonged; Abdool Luteef occupied a singularly remarkable position among his contemporaries. He was a distinguished servant of Government too, but, as the *London Times* so aptly

remarked in its issue of September 4, 1893, "it was as a leader of his own community rather than as a Government Servant, however able and successful, that Abdool Luteef won his unique position and influence." "He loved to call himself," wrote that Prince of Indian Journalists, Dr. Sambhu Charan Mukerjee in his *Reis and Rayyet* of July 15, 1893, "a representative of the Mahomedans. He was their guide, philosopher and friend. Nay he was their all in all. The Mahomedan Society and interest of the day is of his making. Everything that Mussalmans now are or enjoy, they owe of Abdool Luteef Khan whether they know or not, whether they chose to confess it or not."

The Nawab Bahadur belonged to one of the most respectable families of Bengal. The family traces its descent from the celebrated Generalissimo of Islam, Khalid Bin Waleed, who won the *sobriquet* of the Sword of God for his courage and valour. The first member of the family who came to India and settled at Delhi was Shah Aynuddin of Baghdad renowned for his piety and erudition. His son Abdoor Rasool was appointed, by Imperial Sanad, *Kazi* of the villages now forming the District of Faridpur in East Bengal, and granted rent-free lands in the locality. His descendants continued to act as Judges in and around Rajapur where they had settled. Kazi Fakir Mahomed Saheb, sixth in descent from the first colonist, came down to Calcutta and joined the Bar of the Sudder Dewanee and Nezamat Adalat and practised with distinction for 28 years. He was a well-known man of letters of his time and the author of several works chief among which is a Universal History in Persian called the *Jami-ut-Tawarikh* which was published at Calcutta in 1836. The merits of the book were recognised at Delhi and other centres of learning in India and it was twice lithographed at Lucknow. Kazi Fakir Mahomed died in 1844 leaving three sons. The second was

the Nawab Bahadur Abdool Luteef and the third and youngest Moulvi Abdool Ghafoor Khan Bahadur *Nassakh*, who was Deputy Magistrate and is better known as *Nassakh*, the oriental poet, literary critic and *Taskeerah* writer.

Early Life and in Government Service. Abdool Luteef was born in March 1828. He came to Calcutta at an early age and received his education at the Calcutta Madrasah, an institution to which he remained greatly attached to the end of his days and rendered very considerable service. After completing his education he accepted the post of Anglo-Arabic Professor in the same institution. In March 1848 he was appointed Deputy Magistrate of the 24-Parganas, in April 1852 invested with full Magisterial powers and in the following July made a Justice of the Peace for Bengal, Behar and Orissa. In 1853 he was promoted by Lord Dalhousie, in his capacity of Governor of Bengal, to a higher grade and placed in charge of the newly-formed Sub-Division of Kalaroa. While there he was the first to bring to light and attempt to arrest the oppressions practised by the Indigo Planters on the rural population. This, as is well-known, eventually resulted in the closing of the numerous Indigo factories in Lower Bengal. After a year and a half's service here he was transferred to the turbulent Sub-Division of Jahanabad which was in those days notorious for dacoities, and the Government deputed their able officers. After a very successful administration of this troublesome Sub-Division he was made a Deputy Collector too and transferred to Alipur. On the eve of his transfer the leading landlords of the place headed by Babu Rampershad Roy (the first native judge of the Calcutta High Court) presented to him a farewell address—the first of such documents—expressing their gratitude for what he had done and regretting the severance of his official connection with the Sub-Division, as can be seen from the *Englishman* of January 11, 1860. From this time till his retirement from

Government service which took place in 1884 he remained in Calcutta, discharging his magisterial duties sometimes as officer in charge of the Police Court at Alipur, sometimes in a similar capacity at Scullah, sometimes as Presidency Magistrate in Calcutta. His promotion in the service was exceptionally rapid, for in less than thirteen years he found himself in the first grade. Thus for many years before his retirement he was at the top of the Bengal Executive Service. On his retirement from Government Service the Secretary of State was pleased to grant him a special pension of Rs. 6,000 a year "in recognition of the exceptional value of his service." The best commentary on his career as a police magistrate is that Europeans brought up before him invariably waived their right to be tried by a Magistrate of their own nationality. One very remarkable fact connected with his official career may be mentioned here : during 36 years of service he was absent from work only for 4 months on sick leave.

His Place in the Legislative Council. In 1862, when the Legislative Councils were created Ablood Luteef was appointed a Member of the Bengal Council, being the first Mahomedan ever appointed to any of the Legislatures, Local or Imperial. The Hon'ble Mr. T. T. Howell-Thurlow (afterwards Lord Thurlow) Private Secretary to Lord Elgin, thus describes his impressions in his *The Company and the Crown* (Ed. 1866, pp. 63) :—

"Of Lieutenant-Governments, Bengal alone as yet possesses its own Parliament, and this machine being purely local in effect, it is but just that the interests of Bengal trade should have a powerful voice in its deliberations. A fitter member, therefore, than Mr. John Nutt Pullen as President of the Calcutta Commerce Chamber, could not have been selected. In this Council, Natives have as yet been chosen with almost equal wisdom, and among them one must have been mentioned. Moulvie Abdool Luteef, Khan Bahadur, a Mahomedan.

is his name denotes, had won distinction as a classic jurist and supporter of British Institutions in Bengal, and Lord Elgin had availed himself of an early opportunity to appoint him to the Senate of the Calcutta University in the Faculty of Law. Of each successive honor his past conduct has well proved him worthy. Somewhat young in years, and younger still in looks, he never lacked detractors, covert and avowed; but in * * Bengal this can hardly be considered as matter for surprise, and all admitted to his intimacy must acknowledge that this keen Mussalman formed a valuable element in the Bengal Council, not only as a fluent native counterpoise to special Hindoo interests, so largely represented in that Province, but further, as a zealous advocate of well-considered Legislation."

On two other occasions he was called to this Council. On the third occasion the Lieutenant-Governor in offering the office wrote to him as such, "I do not think the Mahomedan Community could be better represented in the Legislative Council than by yourself." It has truly been remarked that "as a legislator he did more valuable work than almost any native member of either the Bengal Chamber or the Viceregal Council." One instance should suffice. The abolition of the posts of *kazi-ul-kuzat*, Mahomedan Law officers, and Town and Mofussal Kazis by Act XI of 1864 had deprived a large number of Mahomedan gentlemen of the learned class of their appointment and in many cases the sole means of subsistence, and at the same time disestablished the one class of functionaries upon whom the Mussalman population relied for the preservation of a record of their marriages. Abdool Luteef's unceasing efforts culminated in the passing of the Bill for the Voluntary Registration of Mahomedan Marriages and Divorces. ⁽¹⁾ On the expiration of each term in the Legislature

(1) Vide the Nawab Bahadur's *minute* on the working of the Mahomedan Marriage Registration Act I (B. C.) of 1876; Cal. 1890.

he received the special thanks of the head of the Government for the work done by him in the capacity of a councilor. Besides matters legislative "he was often consulted by Government as the most progressive and enlightened among the Mahomedans of Bengal whose interests he never ceased to urge." ⁽¹⁾

Services for the Cause of Indian Education. The best years of Abdool Luteef's life were however spent in furthering the cause of Indian education and particularly the education of those who like him belonged to the Mahomedan religion. In 1852 and 53 when the question of imparting English education to Mahomedan Youths was engaging the attention of the late Council of Education he had the privilege of assisting them in no small a degree in solving the problem. All previous attempts to introduce English in the Calcutta Madrasah and to impart English education to the Mahomedans of India had failed hopelessly, but Abdool Luteef was determined to strain every nerve to bring his co-religionists to their senses. Finding the authorities fearful and his countrymen unwilling, even to listen to him, he hit upon the simple device of advertising a prize of Rs. 100 for the best essay in Persian.....'On the advantages of an English education to Mahomedan students.' A discussion arose, indeed raged for a time among his co-religionists ; but the net result was that essays came in from every part of India, and when the tempest subsided it left behind a new Mahomedan party in Bengal. This new party it was the business of Abdool Luteef to develop into an effective power among his countrymen ⁽²⁾.

(1) See "Dictionary of Indian Biography" by Mr. C. E. Buckland, C. I. E. ; London 1906. This is practically a quotation from Sir Richard Temple, Bart., G. C. S. I.

(2) See *The Times* (Lond.), September 4, 1893. W. J. R. Colvin was the President of the Committee of Judges. As he was appointed Lieutenant-Governor of the North-West Provinces (now the United Provinces of Agra and Oudh) before the

The enormous difficulties he encountered in his self-imposed task can best be gathered from what, his life-long friend, Sir Ashley Eden, Lieutenant-Governor of Bengal, once wrote to him : "I should like to take this opportunity of conveying to you my thanks and also my sense of the great benefits which you have conferred on your own co-religionists, by your constant endeavours to promote the cause of Mahomedan improvement, *in the face of great opposition*".⁽¹⁾ The Nawab Bahadur's service in the cause of education attracted the attention of the Viceroy as early as in 1863 when Lord Elgin appointed him a Fellow of the Calcutta University. In offering the appointment on behalf of His Excellency, the Private Secretary wrote to him thus : "Your nomination to this body would be attended with benefit to the University and would be regarded by all as a public acknowledgment of the services which it has already been in your power to render to the encouragement of letters and to the promotion of the interests of general education."⁽²⁾

In 1853 he helped the authorities in establishing the Anglo-Persian Department of the Calcutta Madrasah. Shortly after he pressed upon Government the necessity of giving higher education to the Mussalman students than was afforded by the Anglo-Persian Department ; and he was instrumental in bringing about the establishment of the Presidency College in Calcutta.⁽³⁾ Shortly after this he took an active part under essays were received, Sir Fredrick Halliday, Lieutenant-Governor and an oriental scholar of great repute considered the matter sufficiently important to take his place. The successful essayist was a Bombay teacher.

(1) See *A Short Account of My Public Life* by Nawab Abdool Luteef Khan Bahadur ; Calcutta, 1885.

(2) *Ibid.*

(3) See the Proceedings of the Laying of the Foundation stone by H. E. Lord Northbrook and the speech of the Nawab Bahadur delivered on that occasion. *The Indian Daily News*, March 1, 1873. Also *The Indian Echo* of February 6, 1885.

orders of Government in the reorganisation of the Arabic Departments of the Calcutta and Hooghly Madrasahs and the establishment of a Boarding House for the students of the latter institution.⁽¹⁾

For many years past Abdool Luteef had been impressing upon the authorities the necessity of utilising for Mahomedan education the princely endowment of Haji Mahomed Mohsin of Hooghly. This fund was being spent on the Hooghly College an institution chiefly resorted to by Hindu students. His unceasing efforts at last met with success and during the administration of H. E. Lord Northbrook the Mohsin funds were liberated and Madrasahs at Dacca, Chittagong, and Rajshahi were founded. A large number of scholarships for Mahomedans throughout Bengal were also created and it was found possible to pay from the fund two-thirds of the fees of all Mahomedan students prosecuting their studies in the College classes of the Province⁽²⁾. This was one of Abdool Luteef's greatest services to his community. Speaking of this service of the Nawab Bahadur's to his community one of the greatest men of modern India declared in one of his speeches as follows: "I am a teacher of youth; and I know something of the struggles of poor students...I am a daily witness of them; and I will say this, that he who has helped to lighten the burden which presses so heavily upon poor students is a benefactor of his race."⁽³⁾ In 1883 he took advantage of the Marquis of Ripon's visit to the Calcutta Madrasah and used his great influence in collecting over Rs. 28,000 for founding a large number of per-

(1) *A Minute on the Hooghly Madrassah* by Moulvie Abdool Luteef Khan Bahadur; Calcutta, 1877. Also *Mahomedan Education in Bengal* by the same writer; Calcutta, 1868.

(2) See *Journal of the Moslem Institute* Vol. I, No. IV. Also Mr. Syed Hosain's Prize Essay on Haji Mahomed Mohsin in Bengal: *Past and Present*.

(3) See the speeches of Mr. Surendra Nath Banerjee; Calcutta.

nament prizes and scholarships for the benefit of Mahomedan students successfully passed the Entrance Examination.

Founder of the Mahomedan Literary Society. With the objects of educating Mahomedan public opinion, of quickening the interests of his countrymen in Western learning and progress and of affording them an opportunity of cultivating social and intellectual intercourse with Europeans and Hindus, Abdool Lutef founded the Mahomedan Literary Society, and the co-operation of the then viceroy Lord Dalhousie in the Mahomedan Literary Society of Calcutta. This Association has been the parent of a large number of similar institutions all over India. Since its foundation up to the present moment it has been receiving the support and approval of the public as well as of the highest officials in the land. It has reached such monthly meeting of the Mahomedan Literary Society that the late lamented Sir (then Moulvi) Syed Ahmed Khan, then Principal Sadar Amin of Gazipore made his first appearance before the public in the capacity of an educationist and delivered a lecture in Persian on "Patriotism and the necessity of promoting knowledge in India." In the course of his speech Sir Syed referred to the subject of the present sketch in the following words :—

"Gentlemen, I would here record publicly the great kindness and hospitality which I have received from one of your body, who is, I may say, and I think you will endorse what I say, the chief flower in your blooming, thriving garden (I need scarcely mention his name as you have no doubt guessed it already), The Honourable Moulvi Abdool Lutef Khan Bahadur, who reflects fame and distinction upon us, his co-religionists. Could my whole body become one vast tongue, were the hair of my head to unite in a chorus of praise, even then, gentlemen, words would fail to express my thanks."

The first *Conversazione* of the Society was the first socio-educational gathering of its kind in India. They have all

along been one of the most brilliant annual functions of the metropolis. The Annual *Conversazione* of the Society was till recently a regular institution in the capital of British India. His Royal Highness the Duke of Edinburgh attended the sixth annual *Conversazione* and was pleased to present the Society with a photographic likeness of himself as a souvenir of his visit. His Majesty the King of Siam and some Princes of his family attended the eighth annual *Conversazione* in the company of the then Viceroy, Lord Mayo. Most of the ruling chiefs of India have not only attended this function but have also co-operated with the promoters by lending exhibits from time to time. Successive Viceroys, Commanders-in-Chief and Lieutenant-Governors have attended this annual gathering of the Society. When Sir John Lawrence was about to leave the Town Hall after staying for about an hour at the third Annual *Conversazione* of Society on the 2nd March 1867, the Lieutenant-Governor, Sir Cecil Beadon, addressed the Viceroy to the following effect :—

“With your Excellency's permission I wish to take this occasion to bring formally to your notice the valuable services which have been rendered by Moulvie Abdool Luteef to the cause of Native Education, especially the education of those of Her Majesty's subjects who like himself, profess the Mahomedan religion. The exertions of Moulvie Abdool Luteef in this cause have been constant and unwearied for many years, and have been repeatedly recognised by the Government ; but I will now only allude especially to the intelligence which led him to conceive the idea of founding the Mahomedan Literary Society, and the steady perseverance with which he has organised it and brought it to its present condition of vitality and usefulness. The Society meets for the discussion of Literary and Scientific subjects, and is otherwise actively engaged in the encouragement of ancient and modern learning. It comprises about 500 members,

and the example it has set has been followed, as Your Excellency is aware, in other parts of India. The large numbers now assembled in this Hall to witness the display of experiments in Physical Science, carried on under the auspices of the Society, bear witness to the success of the movement and the general interest with which it is regarded. The credits chiefly due to Moulvie Abdool Luteef, and I shall be very glad if Your Excellency should deem him deserving of special approbation."

Sir John Lawrence then addressed Abdool Luteef in the following terms :—

"Moulvie Abdool Luteef,—It is with much pleasure that I comply with the wish of the Lieutenant-Governor by expressing my hearty approbation of your efforts, to which Sir Cecil Beadon has attended and the great interest I take in them. I am satisfied that much good may result from such well-directed endeavours. This meeting is of itself an evidence that those efforts have not been in vain, calculated as it is to create an interest in Physical Science which may prove very valuable. It has been, and it will ever be, a pleasure to me to encourage in every way the friendly meeting together of Europeans and Natives of all classes and creeds; for I am sure that much benefit must ensue from such assemblies. You have my hearty good wishes for the extension and success of the Mahomedan Literary Society. It will afford me pleasure to bestow upon you, through the Lieutenant-Governor, a suitable token of my approbation of your services in this good cause."

The token attended to by His Excellency took the form of a complete set of the *Encyclopædia Britannica* with such Autograph Inscription on the fly leaf of the first volume: "Presented to Moulvie Abdool Luteef in recognition of his services in promoting Native Education, especially the Education

of those who like himself belong to the Mahomedan Religion." It was forwarded to Abdool Luteef with a Gold Medal with these Inscriptions : "Presented by the Hon'ble Sir Cecil Beadon, K. C. S. I., Lieutenant-Governor of Bengal, to Moulvi Abdool Luteef, Khan Colahar. (1867)." On the reverse : "In recognition of his services in promoting Education among the Mahomedans of Bengal." We find in the Government letter which he received along with the presentation the following expressions eulogising the value of his services in the direction of education for uplifting of the Mahomedan Community :—

"A still more gratifying reward of your exertions consists in the desire now shown by the Mahomedans of Bengal for the acquisition of sound and useful knowledge, and their growing appreciation of Modern Science and the Learning of the Western Nations. By founding the Mahomedan Literary Society (a Society which now comprises of nearly 500 members, and has become the parent of similar Societies in other places), you have successfully led the Mahomedans, not only of Bengal, but of India generally, to look beyond the narrow bounds of their own system, and to explore those accumulated treasures of thought and feeling which are to be found embodied in the English Language; while by your active and reasonable exposition on many occasions, you have led them to form a just conception of the policy and intentions of the Government, and to express their opinions freely, not only on questions of Literary and Scientific interest, but on those affecting their own Social and Political condition and the general welfare of the Country. In this way, you have materially promoted a good understanding between this class of the Community and their Rulers and fellow-subjects; and so far as the present altered state of feeling is owing to your active and liberal exertions, to the judicious exercise of your influence, and to the force of your example, the Lieutenant-

Governor considers you entitled to the gratitude of your countrymen and the cordial acknowledgments of the Government."

It did not take the Mahomedan Literary Society long to become a power in the land, and its name even travelled across the seas. In 1883 the well known Professor Vambery of the Budapest University wrote among other things as follows to the Nawab Bahadur :—

"As one who is deeply interested in the welfare and cultural development of the Mahomedan world, I have long time ago watched and paid the greatest attention to the activity of the Society created and lead so admirably well by you, and I need scarcely say that I am much obliged to you for having afforded to me the opportunity of entering into relations with a man of your abilities, patriotism and true devotion to your nation *** and you Sir, who lead that movement, you do certainly the best service to your nation and religion in encouraging the Mahomedans on the north of Western culture and science. I wished so much would permit me to visit India, for I have not yet given up the idea of delivering a Course of Lectures which I speak like my mother language, to the Mahomedans of India, and if I come to India I shall appear there under the patronage of your Society, trying to contribute a small stone to the noble building erected by your efforts." (1)

The importance which Great Britain attaches to the work which is being done, and the interest expressed by the Mahomedan Literary Society of Calcutta, are fully evidenced from the fact that Lord George Hamilton, the then Secretary of State for India, in the Debate on the Address in the House of Commons on the 18th February 1893, characterised the Society as "representing Mahomedan Civilisation in its true form both in Calcutta

(1) See *Reis and Kayyet*, September 7, 1889 and the daily papers of that date.

and throughout India". On a subsequent occasion His Lordship stated in Parliament that the Mahomedan Literary Society of Calcutta was a "great body which was well-known". The views expressed by the successive Viceroy's as to the importance and usefulness of the Mahomedan Literary Society and the praiseworthy exertions of its founder, the late Nawab Bahadur, reflects a great credit to the Society as well as to that ornament of the country generally.

Public Services and Decorations. In 1870 when there was considerable excitement among the ignorant classes of Mahomedans owing to the Wahabi movement and the matter was engaging the earnest attention of Government, the Nawab Bahadur induced one of the most eminent and influential preachers of the day Mowlana Keramat Ali of Jownpur to deliver a lecture before the Mahomedan Literary Society on "The duty of the Mahomedans in British India towards the Ruling Power." ⁽¹⁾ Thousands of copies of this lecture were circulated throughout India and Sir S. C. Bayley wrote to Abdul Luteef as follows :—"Lord Mayo expressed himself pleased with your efforts to calm the excited feelings among the Mahomedans of Lower India". On the outbreak of hostilities between Turkey and the States of Servia in 1876 Abdul Luteef, at considerable risk to his official position, convened a monster meeting of the Mahomedans of Calcutta at the Town Hall, presided over it and devised means for raising funds in aid of the Turkish wounded as well as for the submission of a memorial on behalf of her Mahomedan subjects to Her Majesty the Queen requesting her to extend her help to His Imperial Majesty the Sultan of Turkey. It was one of the largest and most representative meetings ever held at the Calcutta Town Hall and those who had the opportunity of

(1) See Hunter's *Indian Mussalmans*. Also proceedings of the meeting : Cal : Erasmus Jones, 1871.

hearing it, still remember the great speech delivered by the Nawab Bahadur on that occasion. The movement was followed up by similar demonstrations in other parts of India. The Turkish authorities in their official correspondence regarded Abdool Luteef as the recognised representative of Islam in India. In recognition of these services to his faith, the Sultan conferred on Abdool Luteef the Imperial Order of the Medjidie, this being the first instance on which an Indian was so honoured.

As an instance of the confidence reposed in Abdool Luteef's ability and judgment by Government, it may be mentioned that in 1873 when Lord Northbrook was asked by the Secretary of State for India to send a few qualified Indians to give evidence before a Select Committee of Parliament appointed to enquire into the finances of India, he was invited to proceed to England by His Excellency. Every arrangement had been made, even a successor nominated, but before he could start from Calcutta the whole plan fell through on the dissolution of Parliament early in 1874.

In January 1877 Lord Lytton conferred on Abdool Luteef the title of "Khan Bahadur" and presented him with an "Empress Medal" on the occasion of the Imperial Assemblage at Delhi. His Excellency followed this up in April 1880 by bestowing on him the title of "Nawab". On the 1st of January 1883 the Marquis of Ripon honoured him with a "C.I.E.". In 1887 on the occasion of the Jubilee of Her Majesty Queen Victoria, he was made a "Nawab Bahadur"—the highest Indian title to which a Mahomedan can aspire. The *Times* of London in its issue of September 4, 1893, wrote that "the British Government gave him what it had to give in the shape of titles and honours, but it was a Mahomedan who led forth his countrymen into new fields of achievement and new realms of knowledge, without losing his own orthodoxy that Abdool Luteef has won his place in Indian history."

In December 1885 at the request of Sir Lepel Griffin, K.C.S.I., Agent to the Governor-General in Central India, the Nawab Bahadur left Calcutta at a day's notice to take up the temporary charge of the office of Prime Minister of Bhopal. On his retirement from Bhopal the Agent conveyed to him the following remarks from the Secretary to the Foreign Department, which can be gathered from "A short account of my Public Life," written by the Nawab himself in 1885 :—

"I am to request you to inform Nawab Abdool Luteef that the services which he has rendered to the Bhopal State under trying and difficult circumstances, are fully appreciated by the Government of India. His Excellency the Viceroy has consented to appoint an English Minister in his place; but this appointment involves no disapproval of the Nawab's action, which appears to His Excellency to have been marked by ability and uprightness. Nawab Abdool Luteef will leave the Bhopal State with a reputation, not only unimpaired but increased by the occurrences of the last few months."

In the *Indian Mirror* of June 2, 1880, we find it is stated that "whatever movement has been started or established in Calcutta with a view to the general improvement of the Community, Moulvie Abdool Luteef Khan Bahadur has either been the originator or the chief promoter of it." A list of the honorary offices held by the Nawab Bahadur and the public bodies to which he belonged, would make a small booklet in itself. Only a few may be mentioned here. It may be gathered from the *Bengal Celebrities* that "as a member of the Philological Committee of the Asiatic Society, Bengal, and as a Member and Trustee of the Indian Association for the cultivation of Science, and of the District Charitable Society, he did substantial work." For his services as Municipal Commissioner for Calcutta and its Suburbs, and Chairman of the North Suburban Municipality, two new roads in Calcutta and Belgharia were named after him and

votes of thanks recorded. He was instrumental in the establishment of the Alipur Reformatory for Juvenile Offenders and had a seat on its Board of Management. He was the first Mahomedan to be appointed to the Board of Examiners for the Civil and Military Services. He was one of the most important members of the Bengal Social Science Association and more than once acted as its Honorary Secretary and saved the institution from falling into pieces. 'He served on many Government Commissions of wide and far-reaching importance'. He was also member of the Executive Committee of the Countess of Dufferin Fund, member of the Council of the Bengal Branch of the National Indian Association, member of the Directing Council of the Scientific Society of Aligarh, member and Secretary of the Committee for the management of Calcutta and Hooghly Madrasah and Trustee of the Albert Temple of Science.

"He was present at every public ceremony or demonstration of any of the several communities in the country or of the general community. For a whole question he was the sole Mahomedan at most public gatherings. On such occasions he represented his fellow Islamites well, usually making a short speech. That was no public meeting which Abdool Luteef did not attend; that was Non-Committee of which Abdool Luteef was not one; that was no social, educational, or learned institution of which Abdool Luteef was no member. He was nobody in Calcutta whom Abdool Luteef did not know. He not only knew the members of the different creeds, races and tribes, but knew them intimately. He was everybody's friend—not in the vain, conventional way, but with a genuine desire to help all who approached him. He was at home with all peoples and classes, ready to the call of each, sympathising with each, in joy as in sorrow. So it was all through the Empire. He had been to all its

Provinces and great cities and made friends with their notable men. No other man was so well-known throughout the vast continent. All over Eastern and Northern India, from Dacca to Delhi, in all the great cities of Rajputana and Central India and Guzerat, in Bombay and Madras, in Hyderabad and Mysore, and all down the peninsula to Madura there is not a man of any pretensions who did not know him or of him. At Patna and Benares and Lucknow and Rampore and Agra and Delhi, at Bhopal and Gwalior and Alwar and Ajmere, at Hyderabad and Mysore, his name was a household word. He was the only Bengali who was best and most widely known out of Bengal. Thus with his fine healthy nature and his infinite tact, he was enabled to do, directly and indirectly, more good to the land than dozens of men could effect. The pleasure and happiness he contributed to the world by his social qualities was obvious even to the blind and simply incalculable."⁽¹⁾

Mr. C. E. Buckland, C.I.E., thus wrote of him in his "Bengal Under the Lieutenant-Governors" (Calcutta, 1901): "He was altogether a very remarkable man in many ways. Since his death in 1893, his place in his community can hardly be said to have been exactly filled."

Death of the Nawab Bahadur. The Nawab Bahadur died in Calcutta on the 10th July 1893. In spite of the shortness of time the sad news spread so rapidly that thousands of Mahomedans and a large number of his Hindu and European friends followed his remains to the burial ground. All Government and private schools and colleges in Calcutta were closed the next day in honour of his memory. On the 11th of August following a public meeting of the citizens of Calcutta was held at the Town Hall to consider what steps should be taken to perpetuate the Nawab Bahadur's memory. The meeting was presided over

(1) *Reis and Rayyet*, July 15, 1893.

by Sir W. Comer Petheram Kt., Chief Justice of Bengal and was one of the most largely attended and influential meetings ever held in that historic building. Sir Henry Cotton (then Mr., and Chief Secretary to the Government of Bengal) testified both on behalf of Government and the people to the many valuable public services rendered by the Nawab Bahadur during his long and honourable career and the general sense of sorrow which had been felt at his death. "It will be long," he declaimed, "before we forget his dignified appearance and courteous charm of manner, his wise and friendly counsels, his judicious action on all questions of public policy, his loyal assistance to Government on all occasions and, above all, his admirable and incomparable zeal in furthering the interests of his own countrymen."⁽¹⁾ Several leaders of the Hindu Community testified to the popularity of the Nawab Bahadur in Hindu Society. Mr. Surendra Nath Banerjea said as follows :—

"The late Nawab Bahadur was a familiar figure in Hindu gatherings and social parties. He was the guide, philosopher and friend of many a head of a Hindu family. He had, so to speak, been adopted into the bosom of many Hindu families. If there was one creed more than another which was the creed of his heart and of his affection, which he lovingly cherished and devoutly followed, which he earnestly invited his co-religionists to accept — it was this — that Hindu and Mahomedans should live together in peace, and amity and concord, and in the cultivation of those mutual charities which contribute alike to the happiness of the people and the purposes of an enlightened and beneficent administration."

It may not perhaps be out of place to quote here what the *Hindu Patriot* once wrote in its issue of June 7, 1880 : "The

(1) Sir Henry Cotton's *Indian Speeches*.

Nawab though a Mahomedan, is not less a part and parcel of Hindu Society. 'Moulvi Saheb' is a household word with many a Hindu family." An influential Committee was formed for collecting subscriptions for a suitable memorial in honour of the Nawab Bahadur, under the Chairmanship of the Maharaja Bahadur Sir Jotindra Mohan Tagore, K.C.S.I. A large sum of money was collected and it was made over to the Director of Public Instruction, Bengal, for the purpose of Elliott Madrasah Hostel under certain conditions. A memorial tablet was placed in the Memorial Wing, which was unveiled by Sir John Woodburn, K.C.S.I., Lieutenant-Governor on the 13th August 1898. In doing so His Honor spoke, among other things, as follows :—

"I am very glad to think that the name of my old friend, Nawab Abdool Luteef is associated with a wing of this building. His services to the Mahomedan Community were only a part of the services he rendered to his country. I think his many friends and admirers have decided well in making a wing of the institution a memorial to his honoured name, because it is an institution characterized by that spirit of benevolence which was the idea of his whole life."

His first son Nawab A. F. M. Abdur Rahman, Khan Bahadur, Bar-at-law, is a Judge of the Calcutta Small Cause Court and is the author of the *Institutes of Mussalman Law*. His second son Nawabzadah A.K.M. Abdus Sobhan, Khan Bahadur, M.R.A.S., is a first-grade Deputy Magistrate in Eastern Bengal and recently officiated as District Magistrate of Chittagong. His third son Nawabzadah A.F.M. Abdul Hafez sometime Registrar of Assurances in Calcutta is an invalid and remains at home. He is an occasional contributor to the Calcutta Dailies. His fourth and youngest son Nawabzadah A.F.M. Abdul Ali, M.A., is a distinguished scholar and

edited for about 5 years the *Journal of the Moslem Institute* of Calcutta, a Magazine devoted chiefly to subjects of Oriental interest. He is the first Mahomedan and the third Bengalee to be honoured by a Fellowship of the Royal Society of Literature. He is a Fellow of the Royal Historical Society as well as of the Royal Geographical Society. He is also connected with a number of learned Societies both in England and India. He is at present serving as a Deputy Magistrate in Eastern Bengal. The late Nawab Bahadur's son-in-law the Hon'ble Nawab Syed Mahomed, Khan Bahadur, is Inspector-General of Registration in Bengal.



SIR BHALCHANDRA KRISHNA.

"Whether regarded from a humanitarian or political point of view, these results are gratifying and reflect great credit on the ability and care of Bhalchandra Krishna, the Medical Officer".

—Lord Salisbury.

Early Career.. A man of many activities, quick to sympathise with the sufferings of the poor and never sparing himself in the service of the country, Sir Bhalchandra Krishna Bhatavadekar occupies a prominent position in the public life of Bombay. Born in the year 1852 at Palasape near Panvel, Bhalchandra was the third of the four brothers, all of whom have more or less taken part in public life, and only one of whom is now spared to him. His father, the late Krishna Shastri Bhatavadekar, was a great Sanscrit scholar, and well-read in Sanscrit works on medicine. After a chequered career, he came over to Bombay and eventually set up as a Shastri and medical practitioner and soon attracted the notice of the late Dr. John Wilson and Dr. Bhan Daji. Later on he joined Government service and was appointed as a Shastri in the Elphinstone High School. He is well-known to the Native Community as the Translator of several English works into Marathi. Thus, his son, the subject of this sketch, owes not a little to the tender care with which his father



Sir Bhalchandra Krishna, Kt.

looked after his home education while his character was moulded by his mother, who was a wise and intelligent lady. Getting through the vernacular course he entered the Elphinstone School, to which he is largely indebted for his future success in life. It was here that he acquired that habit of regular and methodical work that has characterised his subsequent career in life. In 1869, we find young Bhalchandra in the Grant Medical College, where at almost every examination he invariably topped the list. In 1873, he passed his L.M. in the first class and carried off the Sir Jamsetjee Jejeebhoy Gold Medal and the Charles Morehead prize.

An Ideal Physician. In those early days, Government service afforded many attractions to young men fresh from college and it is no wonder that Doctor Bhalchandra immediately accepted the appointment of Assistant Surgeon in the Jamsetjee Jejeebhoy Hospital and was soon afterwards transferred to Bandra. Promotion came quickly as his superiors were not slow to recognise his merits. He was promoted to a post carrying considerable responsibility and trust at Palanpur which in those days did not differ much in respect of education and progress from other provinces. The people had no faith in the English system of medicine and were reluctant to take advantage of the facilities placed within their reach by the State and consequently it was an exceedingly difficult and delicate task for Dr. Bhalchandra who was placed in charge of the Dispensary, to inspire confidence in people so ignorant and superstitious. Ample testimony to valuable services rendered by him in this direction is borne by no less an authority than the late Lord Salisbury the then Secretary of State for India, who in reviewing the Administration Report of the State, wrote:—"I have perused with much satisfaction the account of the working of the Palanpur Charitable Dispensary. I observe that a feeling of confidence in the superiority in the

medical practice over the unskilled pharmacy of the native Doctors is taking hold of the public mind, that many afflicted persons, who have in vain sought relief through the medical men of their own race have restored to the dispensary and had their ailments successfully treated and that various delicate operations requiring unremitting and patient skill on the part of the Surgeon in charge have been favorably performed. Whether regarded from a humanitarian or political point of view, these results are gratifying and reflect great credit on the ability and care of Bhalchandra Krishna, the Medical Officer of this Institution".

A domestic bereavement, however, and chiefly the unsuitability of climate rendered it necessary for him to seek a change and his departure from the scene of his early labours evoked genuine regret from all classes of people. Sir W. G. Hunter his old Principal offered readily to entertain his services as a teacher in the Vernacular class at the college but the Surgeon-General Dr. Thom could not conveniently spare him from Palanpur. At last Dr. Bhalchandra succeeded in getting himself transferred to Bassein. Here, as elsewhere he became popular and was soon transferred to a higher sphere of usefulness in Baroda as Principal of the Vernacular College of Science. The institution had to work under adverse circumstances in its initial stage, but under the guidance of the new Principal these difficulties were soon overcome and fulfilled the object of its promoters so thoroughly that it won the approbation of Mr. Melville, the then Agent to the Governor-General. The authorities were not slow to appreciate Dr. Bhalchandra's medical skill and abilities, and it is said that he was at one time entrusted with the work of as many as four offices. The enormous amount of work that he had to get through in the conscientious discharge of his multifarious duties (which later on provided employment for four graduates) compelled him

to apply to the British Government for permission to revert to his permanent appointment; but Her Highness Maharani Jannabai Sahab interceded and exerted her influence with the Agent to the Governor-General and Raja Sir T. Madhava Rao to retain him in the services of the State, with the result that his duties were reduced and his salary was increased. But the pressure of work never suffered any abatement by reason of the confidence he had inspired among the people, and he had to work as hard as before till the termination of his connection with the State. Both Mr. Melville and Raja Sir T. Madhava Rao held him in such high estimation that, on the retirement of Dr. Cody, they appointed him to the highly responsible post of Chief Medical Officer and Darabar Physician. This opened a career of greater usefulness for him, and he continued to work so zealously that his name has become a household word, in Baroda and the neighbouring districts as an ideal Physician. Although it is now nearly more than twenty years since he severed his connection with Baroda, he still continues to be the Consulting Physician of many of the Native States in Guzarath and Kathiawar. It was thus in the year 1885 that Dr. Bhalchandra came down to Bombay and set himself up as a private practitioner. The practice that he began to command from the very outset of his career was very large and he has not only been able to keep this up but enhance it notwithstanding the multiplicity of new practitioners.

Service in the Municipal Corporation. Since he established himself as a medical practitioner in Bombay in 1885, he has steadily risen in his profession and has been regarded as a very useful member of the Hindu Community. Though from the commencement of his professional career he enjoyed a vast practice, he soon interested himself in public questions. The year 1889 was the starting point in his public career as it witnessed his election to the Municipal Corporation by the rate-

payers of the Girgaum Ward, which he continues to represent to this day. Notwithstanding the heavy professional demands upon his time, he has always been one of the most regular attendants at the meetings of the Corporation, and has never failed to take a deep interest in the affairs of that body. His abilities and disinterested work, his abundant energy and his amiability brought him to the front and endeared him to his colleagues, who manifested their appreciation of his zealous and eminent services by first placing him on the Standing Committee, and subsequently electing him as its Chairman for three years successively and subsequently he was unanimously elected President of the Corporation for 1898-99.

Service for the Cause of Education. Sir Bhalchandra's energies were not, however, confined solely to his work in the Corporation and the Standing Committee. He now stands as one of the foremost public men of our times there being scarcely a public movement set on foot during the last eighteen years, having for its object the welfare of the city, with which he has not actively identified himself. Dr. Bhalchandra was nominated a Fellow of the Bombay University in 1887, and subsequently elected a Syndic in Medicine for two successive years. He was one of those who fought strenuously for the raising of the status of graduates in Medicine and the substitution of the degree of M. B. for L. M. & S., and under the able leadership of the late Mr. Justice Ranade succeeded in getting the Vernaculars introduced into the curriculum of the M. A. Examination. In all the battles fought on the floor of the University Hall, he was, as a rule, for opposing every retrograde measure, and fighting on behalf of such as were calculated to safeguard and promote the interests of higher education. The Senate showed their appreciation of his services by unanimously electing him in 1901 as their representative on the local Legislative Council, and he was elected a Dean in Medicine in

1904. About two years ago, in 1908, the Educational Department resolved to introduce some alterations in the orthography of the Marathi Language which in the opinion of competent Marathi scholars were unreasonable and uncalled for. A Committee was formed with Sir Bhalchandra as its President which pressed their case so strongly and reasonably that the Government had to give in. His services in connection with the Hindu Calendar Reform Committee, of which, too, he is the President, have been equally valuable and meritorious as aided by those of his colleagues on Committee, the movement proved a complete success.

Decoration and other works of public usefulness. Neither were the Government behind other bodies in recognising his worth and his merits. They nominated him a Justice of the Peace, a Fellow of the University and in 1897 a Member of the Local Legislative Council, and it was during his first term of office that the Bombay Improvement Trust Bill was passed. In company with Sir Pherozezshah Mehta he played no insignificant part in the elimination of some of its objectionable features and in so moulding it as to meet to some extent, the wishes of the general public. Government showed their further appreciation of his services by the bestowal of Knighthood on him on 1st January 1900—an honour the significance of which can be best understood in the light of the fact that he was the second recipient from among the Hindus in the Presidency the first being the late Sir Mangaldas Nathoobhoy. The Medical Profession, too was not lacking in recognising the worth of Sir Bhalchandra. They have elected him the President of the Grant Medical College Society, and the President of the Bombay Medical Union. His services for the cause of Temperance Movement are the brilliant illustration of his possessing a very high soul. He did yeoman's service in the Council of Legislature to put a

stop to all possible ways leading to intemperance. Sir Bhalchandra Krishna as President of the Bombay Temperance Council requested the Government of India to appoint from each Province one non-official Member interested in the Temperance cause or otherwise qualified to help in the deliberations of the Excise Committee of 1905. He was unanimously elected President of the all India Temperance Conference held at Benares. He was also elected President of the fourteenth Provincial Conference held at Surat in March 1907, which honour is only next to that of the Presidentship of the Indian National Congress. Sir Bhalchandra is Chairman of the Directorate of a Limited Company in the name of *The Indian and Peninsular Steam Navigation Company* inaugurated in 1910 for the accommodation and convenience of Hindu Passengers for Europe in accordance with their religious principles. In his Provincial Conference Speech we find him dwelling most ably on such vital points as the Free Primary Education, the Excise Administration, the Municipal Election and the Swadeshi Movement. In conclusion he said that, "we have need to be moderate and self-restrained in speech. We must act with the consciousness of a solemn duty and with a regard for the feelings and opinions of others. We should be earnest in our demands but not easily disappointed by failures. The history of the Congress gives us ground to hope that whatever delay may occur in the accomplishment of our desires, we are eventually bound to succeed. The reform of the Legislative Councils was our first gain and we have a promise of a further reform of the same in the near future. ** The reduction of the Salt Duty and the promised measure of free primary education are again triumphs of the Congress agitation. Here we have an assurance that when our cause just we need not despair of eventual success. ** Our endeavour must be not to spoil our cause by hastiness, impatience

or immoderation. * * We must use our opportunity well. We must be earnest in our efforts yet cautious and self-respecting and we may rest assured that our prayers will obtain a successful hearing."

An Account of his private life. Sir Bhalechandra's private life and character are exemplary and it may be said of him "whatever record leap to light he never shall be shamed." His views on matters political and social are advanced and liberal, and though a staunch and pronounced Congressman, he never allows his zeal to outrun his discretion. Lady Bhalechandra was a member of the Arya Mohila Samaj and welcomed the Delegates at the Ladies' Conference held in Bombay in December 1904. She was also a member of the Executive Committee of the Ladies of Bombay for the Entertainment and Reception of Her Royal Highness the Princess of Wales. Sir Bhalechandra is still in the prime of life being about 59 and it is to be hoped that he will be long spared to render still greater services to the public and the country he loves so well.



SURENDRA NATH BANERJEE.

"I know no one to whom the gratitude of the country is more profoundly due than it is due to Mr. Surendra Nath Banerjee. He is one of the greatest patriots of our age, whose memory will never fade from the minds of his fellow-countrymen. If the growth of the national feeling in India and of the sense of patriotism and enthusiasm for the mother-country was due to any man that man was Mr. Banerjee. The growth, the rapid growth, of Indian nationalisation was the great feature of the modern history of India, and Surendra Nath Banerjee's name would always be associated with the nascency of the Indian Nation."

—Sir Henry Cotton.

Family History. Surendra Nath Banerjee, whose name is a household word from Kashmere to Cape Comorin and Burma to Sind, is father of the present political life in India. He was born at Taltola in Calcutta on the 10th November 1848, being the second son of the well-known medical practitioner of his time, Doctor Durgacharan Banerjee. He belongs to a respectable *Rarhee* Kulin Brahmin family, whose former family-abode was in the interior of the District of Faridpur, but was subsequently removed to West Bengal. Durgacharan was at first employed as second teacher in the Hare School, Calcutta, and was widely known as an erudite English scholar. He thus became a favorite of that eminent educationist, the late Mr. David Hare, the founder of the Hare School, and through his kindness he was able to



Surendra Nath Banerjee.

prosecute his studies in the Calcutta Medical College. In his mature life Babu Dugracharan became a successful Allopath in the City of Calcutta.

Early Life. Surendra Nath received his early English education in the Doveton Collage in Calcutta where he received prizes in all the classes. He matriculated in 1863 in the first division, passed the First Arts Examination in due time and in 1868 took the B. A. degree of the Calcutta University. Mr. Sims, the then Principal and latterly Director of Public Instruction, Punjab, was so very impressed with his merit that he suggested to his father to send him to England to compete at the Indian Civil Service Examination. Durgacharan, possessing a very high soul, gave his assent to the proposal, and on the 3rd March of 1868 he accompanied by Romesh Chandra Dutt and Behari Lal Gupta proceeded to England. More than 300 candidates appeared at the open competition of 1869, and he stood 38th in order of merit. His career in England was also marked with success. The three friends after travelling the important centres of the continent returned to India in 1871.

Removal from the Civil Service. He was posted to Sylhet, then in Bengal, as Assistant Magistrate where after serving for two years he was suspended from the service for issuing an improper order in connection with a case that was pending before him and on enquiry by a Commission he was removed from the Civil Service on a pension of Rs. 600 per annum when he was a youngman of only 23. He has thus been able to display his profound statesmanship combined with the varied wisdom of a sound politician, veteran educationist, ripe journalist and unrivalled orator. He at once adopted the noble profession of a teacher and with the help of Pandit Iswar Chandra Vidyasagar of revered memory, he in 1876 was appointed Professor of English Literature in his

memorable Metropolitan Institution in Calcutta on a small salary of Rs. 200 a month. He then became a Professor in the City College founded by the late lamented Mr. Ananda Mohan Bose. Next in 1881 he took up the post of Senior Professor of English Literature in the Free Church Institution. He was so very popular as a Professor, that the Institutions he joined were crowded by hundreds of students.

Establishment of the Ripon College. Surendra Nath then thought fit to found an institution of his own. So in 1882 he founded a school in Bowbazar, Calcutta, which was the nucleus of his celebrated Ripon College, named after that popular and benevolent Viceroy Lord Ripon. It was about 1885 that he with his characteristic energy and enthusiasm raised the school to the status of a first-grade college and manned it with some of the distinguished scholars of the University. In 1882 the number of boys on the rolls of the school was only 200. In 1910 the total number of students in its three branches, *viz.*, the School, the Arts College and the Law Department rose to 1850; and it is now one of the largest educational institutions in the capital of British India. During the 28 years of its existence it has been calculated that not less than ten thousand students have passed through its portals. The College possesses no endowment and is wholly dependent upon its fee receipts. Those fees again are fixed at a very moderate scale, which has been of great service in placing higher education within the easy reach of poor students. By a formal trust-deed he has of late, made over to a body of Trustees the institution valued at about Rs. 25,000 with its library, laboratory and other equipments for the public benefit and the trustees include some of the illustrious names of Bengal, *e. g.* Dr. Rash Behari Ghose, C. S. I. (President); Mr. S. P. Sinha, Bar-at-Law; the Hon'ble Babu Bhupendra Nath Basu; Mr. A. Chowdhury, Bar-at-Law; and

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